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The Christian Occupation of Africa

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THE PROCEEDINGS OF A CONFERENCE OF MISSION BOARDS ENGAGED IN WORK IN THE CONTINENT OF AFRICA, HELD IN NEW YORK CITY, NOVEMBER 20, 21, AND 22, 1917, TOGETHER WITH THE FINDINGS OF THE CONFERENCE

ISSUED BY THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
DECEMBER, 1917

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INTRODUCTORY WORD

This report is issued by the Committee of Reference and Counsel in the hope that it may be circulated widely among the officials and committee-men of such American Societies as are engaged in work in the continent of Africa. It is also believed that mission study leaders and pupils will make large use of this report. Extraordinary interest is being shown in the Christian problem of the Dark Continent, as is evidenced by the wealth of text books and other helps which are being issued by the Missionary Education Movement, the Central Committee on the United Study of Foreign Missions, the various Mission Boards, and individual authors. The circulation of these books is running up into the hundreds of thousands, although the year assigned to the study of Africa is hardly begun. Possibly no book which has been issued would be of greater interest and advantage to one studying the African problem than the proceedings of this Africa Conference.

Twenty-four organizations participated in the Conference, representing nearly all sections of the continent. Sitting as we did for three days before a great map of Africa and discussing with the utmost freedom the various departments of work, together with the conditions and needs of the several mission areas, it was inevitable that there should issue an unprecedented volume of missionary information and practical suggestion. Possibly for the first time a representative group of missionary administrators considered the needs of Africa as a whole. The papers were prepared with much care and represent the ripest wisdom of those who have spent years in studying the questions involved. The discussions which followed the presentation of the papers proved to be of unusual interest and value. We particularly commend to the reader the Findings of the Conference, which were drawn up by a committee consisting of two bishops, two missionaries and a Board secretary, and which represent the unanimous opinion of the delegates in respect to every point at issue. We commend the entire report for a careful reading to every person interested in the progress of Christ's Kingdom in the

Dark Continent. We trust that out of it there may come, under the guidance of God, such a union of missionary forces that we can soon speak of the Christian occupation of Africa as an accomplished and glorious fact.

Cornelius H. Patton
A. W. Halsey
Frank Mason North
James H. Franklin
Stephen J. Corey
W. R. Lambuth
Committee of Arrangements

THE CHRISTIAN OCCUPATION OF AFRICA

TUESDAY MORNING

The Conference opened promptly at ten o'clock, with Secretary Cornelius H. Patton, Chairman of the Committee on Arrangements, in the chair. The devotional exercises were conducted by Secretary James H. Franklin, of the American Baptist Foreign Mission Society.

The Chairman: A religious convention was being held a while ago at which one of the speakers remarked, "We ought to do something for the poor." Whereupon an enthusiastic man in the audience rose and said, "I propose that we give them three cheers." We are gathered here in order that we may do something for the poor—the Lord's poor, the poorest of the poor, a whole continent of men who have been passed by and neglected more than any other people of the earth. We meet to give them good cheer, but it is the cheer not of words but of definite, practical plans looking to their betterment. I think we meet in the consciousness that more than 100,000,000 of our fellow beings may be benefited by what God may say to us and lead us to do as Societies engaged in missionary work in behalf of the Africans. I want that we shall feel the presence of that dusky multitude in all of our deliberations, as well as the presence of the invisible Father and Friend.

At this point the chairman read the following letter from Mr. J. H. Oldham, Secretary of the Edinburgh Continuation Committee, which he commended as most timely and as an appropriate introduction to the Conference.

A MESSAGE

J. H. Oldham, M.A., Secretary, Continuation Committee of the World Missionary Conference, Edinburgh, 1910

Few things weigh more heavily on my mind than the future of missionary work in the African Continent. In no part of the non-Christian world has the war penetrated so deeply or brought about such far-reaching changes. The problems which will confront us after the war will be overwhelming, and we shall be able to deal with them at all only if we view them in the most comprehensive way and have regard to the needs of the Continent as a whole. There is a great deal more that I might

say, but the time has not yet come to write about the subject freely. We must wait for the political situation to become clearer before we can know just where we stand. .

There will under any circumstances be urgent need for the Mission Boards in North America to assume larger responsibilities for the uplift of the peoples of Africa. I hope that the Conference this month may be the means of awakening a deeper realization of this need. At the same time it would seem to me wise that commitments should not be made too definitely until the nature and extent of the need can be defined more clearly. There would be cause for regret if Boards were too hastily to commit themselves to fresh obligations and it should be found on the conclusion of the war that there were still larger and more urgent needs requiring to be met in some other direction. The only hope, so far as I can see, of dealing with the situation which will confront us in Africa will be to consider it as a whole and to deal with it in the closest mutual consultation such as will be possible only after the war.

I was discussing only the other day the difficulty which we experience here in arousing an adequate missionary interest in Africa. Many whose sympathy can readily be enlisted on behalf of India or of the Far East are apt to be more apathetic toward the claims of Africa. We came to the conclusion that the most effective line of appeal was that of our responsibility to the backward and child races of the world which, as a result of the European occupation of the Continent in the past half century, have been exposed to all the dangers of western civilization. It seems to me that it is this thought that needs to be driven home to the conscience of the nations who are in the van of progress. The world is now an indissoluble unity, and we can no more tolerate the existence of racial slums in that unity than we can afford to allow slums to exist in our great cities. Proud as I am of the Empire to which I belong, and profoundly conscious of the special tasks which have been providentially committed to it, I cannot help feeling that America in a peculiar degree is the representative of the ideas which will dominate the future; and just for this reason it seems to me that America ought to take a large share in saving and elevating the backward and undeveloped races of the vast African Continent.

America seems further specially qualified for this task because she has had to wrestle with the problem within her own borders. The tragic legacy of slavery may become transmuted and made the instrument in the hand of God of educating the American people for the accomplishment of a great world mission. As you already know, I have long felt that there is some kind of providential connection between the work of Hampton and Tuskegee and the task of uplifting the peoples of Africa. I have far too little knowledge to form a judgment on the question from the standpoint of conditions in America and I speak merely from that

of an outsider. I think, however, that I am right in saying that among the American achievements which have most deeply impressed those in Europe best qualified to appreciate what is great and enduring in human effort is the work accomplished by Hampton and Tuskegee. It seems to me that, if the American Boards were able to translate into Africa the educational ideas which have inspired these institutions and which seem to me so fundamentally Christian and so deeply charged with an understanding of all that is involved in the elevation and education of a backward race, they would make a contribution of incalculable importance to the accomplishment of the common task of western peoples in that Continent.

The Chairman: We begin our program with the broad theme "The Christian Occupation of Africa." There is just one man among us who should treat this subject, and that is Bishop Hartzell, who has traveled up and down and across that land during much of his life. I have traveled a bit in Africa myself, and nearly everywhere I went the people said that Bishop Hartzell was just coming, or that he had just been with them. At last I find him on the spot. He will now speak to us.

CHRISTIAN OCCUPATION OF AFRICA

Bishop J. C. Hartzell, D.D., LL.D., Methodist Episcopal Church

The title given in the program for this address is "A Survey of American Mission Work in Africa." For reasons which seem sufficient to myself and others with whom I have consulted, the theme has been changed to "Christian Occupation of Africa." It will not be possible to go as much into detail concerning American Missions on that continent; but it will suggest a larger view of Christian Missions as a whole in Africa and the great problems which confront them. In matters of detail the Conference will have the benefit of maps and charts and elaborately prepared statistical tables.

The Committee of Arrangements for this Conference, quoting from one of its number, has stated: "We hope to make this gathering a new dating point for missionary enterprise throughout the continent of Africa." I am sure this will be done. Our consultations will lead to better understanding, and larger cooperation between the Boards represented; plans for practical cooperation will be suggested, and larger and more comprehensive views of our Lord's challenge to the Christian Church for the salvation of Africa are sure to develop.

The Moslem peril is portentous and threatening, and at the present rate of progress in bringing pagan Africans to Christ, as compared with the Moslem growth, many of our missionary leaders believe that unless Christian activity and advance are greatly increased in the immediate

future the whole continent, outside of North Africa and a few other centers, will be dominated by the followers of Mohammed in the comparatively near future.

Another question it is well to bear in mind at the beginning of this Conference. If Africa is to be Christian what shall be the type of that Christianity? Is it to be evangelical after the ideals represented by the Protestant faith, now being emphasized during the four-hundredth celebration of the Reformation, or shall it be modeled after the type that has so long blighted the Latin races in Southern Europe and South America, and is a menace to some of the most cherished institutions in Protestant countries? I think all will agree that an African conference of representatives of Protestant Missions in Africa would not be complete without grouping, not only the work of all the Protestant Boards, but also taking into account the present status of Roman Catholic Missions on that continent.

The importance of this broader continental view is greatly emphasized by the unparalleled conditions and responsibilities faced by the Christian Church in all our missionary endeavors by the world war. Africa has the oldest civilization, and that too is in the melting pot of transformation; the Moslem peril is real to an alarming extent. The key to the solution of the African missionary problem was stated with almost vehement unanimity by the Edinburgh Conference when it was stated in substance—Give the Gospel quickly to the hundred million pagans. The war is breaking down racial, religious, economic, and social barriers, and when peace comes it will mean a new world to the masses of every clime and race, and in no continent will this be more true than in the one which we are considering.

The Christian Occupation of Africa suggests many complex situations to be mastered. Very few have any conception of the vast area of the continent. It is easy to say that it begins in the middle of the North Temperate Zone and extends southward 6,000 miles across the tropics to the middle of the South Temperate Zone; or to state that it is 5,000 miles from Cape Verde on the West to Cape Guardafui on the East; or that there is plenty of room and to spare in its vast area for India and China, the United States, and all of Europe. But how few, even among the best friends of missions, realize the vastness of its territory? How many realize that every degree of social order is found among its races and peoples, from the least favored pagan in his kraal, to the leaders in building colonial empires including great cities and vast commercial enterprises?

There have not yet been satisfactory statistics of the various classes of populations, so that in nearly all cases estimates must to some extent be depended upon. Of the European white people, many of them native to Africa, there are probably 2,000,000. Most of these are under the

British flag in the South, and the French Government along the Mediterranean. The largest group of native white Africans is the 6,000,000 descendants of the Berber races, who are of the same racial stock as the Scotch and Irish. These, too, are in the North. They were first conquered and are now being well governed by the French. For twelve centuries under the Carthaginian and Roman Empires they flourished and furnished the largest proportion of the best native populations. They are Mohammedan, but comparatively easy of access. In the same section are perhaps 6,000,000 Arabs, a wonderful people, whose forefathers in Arabia, under the leadership of Mohammed, founded the Moslem faith, and in 100 years gave it a world domain greater than that of the Roman Empire in its palmiest days. There are perhaps 500,000 Jews in Africa, with large influence, especially in great centers. The ruling classes in Abyssinia are colored Jews, ranging from mulatto to jet black. Among these are nearly 100,000 who still maintain the Jewish worship in its more simple and ancient forms, as they were before rabbinical higher critical skepticism developed. The brown races are represented by perhaps 300,000 Indians and Malays. In Egypt there are 10,000,000. All these races are increasing in numbers and advancing in improved social and economic conditions, and each has its missionary problems.

Last to be mentioned are the black races, from 80,000,000 to 100,000,000, three times as many as all the other races combined. The most significant fact in connection with these races is the rapidity with which their numbers are increasing. The Negroes in America have more than doubled since Appomattox, fifty-two years ago. Less than 5,000,000 have grown to 12,000,000. In Africa, with good government, no more tribal wars, the power of the witch doctor gone, and social and industrial conditions improving, the Negro races are increasing, so that their numbers will double every fifty years. That means that our grandchildren will see from 400,000,000 to 500,000,000 people of the black races in Africa.

The early Christian Church had great prosperity in Egypt, Abyssinia, and all North Africa. Here the larger and better part of the Church developed during 600 years, being led by many of the noble and great early Christian Fathers, including Athanasius, Cyprian, and Augustine. Then came the Mohammedan sword and fire and did their dreadful work during thirty years, from the Red Sea to Gibraltar. Following this, for centuries, Moslem missionaries taught the Koran to the children of succeeding generations and, as a result, the North African Christian Church was practically wiped out. Only a remnant of the Coptic Church in Egypt, and the Church of Abyssinia, remained. From this overwhelming calamity the Christian Church in Africa has never rallied. A few heroic attempts by Catholic priests and laymen have been made, only to end in failure and martyrdom. Today there are more than 50,000,000

Mohammedans in Africa. Most of them are North of the Equator, and form ninety-five per cent. of the population. North Africa is the intellectual and aggressive center of Mohammedanism for the conquest of Africa, and from there powerful influences affect the whole Moslem world. The great Cairo university and other educational centers; the fanatical and powerful Cenusian movement, a veritable Moslem Jesuitism; and the methods of propaganda by trade and political influence, together with the war cry, "Africa for Mohammed," form the strategy of a victorious continental movement unless checked by a united, powerful, and systematic continental policy by the mission forces of the Christian faith.

As yet the Christian Church has but little comprehension of this task. The results of permanent Christian missions to Moslem Africa since their beginning scarcely two generations ago, while encouraging and hopeful, have made only a beginning as compared with the momentous problem. Two American Boards only, The United Presbyterian and the Methodist Episcopal, have entered definitely upon work among the Moslems. The former, in Egypt and the Sudan, after years of remarkable success among the Coptic peoples, is leading in excellent work among Moslems, including the founding of a Moslem university. The latter, beginning eleven years ago, has several well begun centers of educational and evangelistic work in Algeria and Tunisia. In Central and South Africa the Moslem propaganda moves steadily on in vast areas where there are no Christian missions; and where Christian centers are established, neither their leaders as a rule nor those who support them awake to the Moslem menace.

Manifestly, any comprehensive program seriously proposing the Christian Occupation of Africa, must consider first of all Mohammedanism in that continent, with its twelve and a half centuries of uninterrupted occupation in vast areas, and its powerful propaganda to extend its domain over the whole continent. It would seem that first of all the strong centers should be more attacked. This is now made possible by the new era of governmental protection for religious liberty. God's challenge also calls for an immediate program, continent wide, representing all Christian mission organizations in Africa: to hasten the giving of the Gospel to the rapidly increasing multitudes of pagan peoples. Pagan animistic religions pass quickly in the presence of a religion with a visible book and when approached by Christian or Moslem missionaries. Shall Africa be Christian or Moslem, depends chiefly upon which faith shall reach the pagan dark-skinned races first. They represent three to one of the inhabitants of the continent.

In facing the Moslem menace in Africa, as well as in other parts of the world, it must be remembered that upon Protestantism the momentous task chiefly rests. Several centuries of mission work by Roman Catholicism in Africa show meager results among Mohammedans, and this failure

will continue unless the teachings and methods dictated from Rome are radically changed.

Roman Catholic missions began in Africa in 1234 in Tunis, near the ruins of Carthage, where centuries before Cyprian had his great diocese. A century later there was a bishop with his diocese at Las Palmas on the West Coast. Early in the sixteenth century, after the Portuguese mariners and explorers had opened the ocean route around the Cape of Good Hope to East Africa and India, Jesuit missionaries opened missions on the East Coast, beginning at what is now known as Inhambane. Many of their early leaders were men of heroic mold and great consecration of life. But as one reads the official reports of these missions, as far as they have been preserved, the story is saddened by many failures during the centuries.

In 1915, there were two archbishops, one at Tunis and one at Algiers; a foreign staff of 6,262 priests, lay brothers and sisters, the last two about equally divided in numbers. There was a native staff of 7,674, of whom 6,767 were not ordained. This means that the Catholic foreign and native workers in mission work in Africa numbered nearly 14,000. It is notable that the number of ordained foreign missionaries was only about 1,000. There were 3,380 churches, with 1,053,467 communicants and baptized non-communicants including children. In schools of all grades there were 218,256. In medical and philanthropic work there were 395 dispensaries and 193 hospitals. The children in orphanages numbered 11,905. No report is given of the amount contributed for the support of the Church. The white membership on the continent is less than 100,000.

Before giving a comparative view of the results of Roman Catholic and Protestant missions in Africa among colored races, I will read the concluding paragraph in an official publication, giving the results of Catholic missions in Africa in 1915. The paragraph reads as follows:

"In Africa a great battle is on between Catholicism and Protestantism. It has been asserted that within fifty years all Africa, not Mohammedan, will be wholly Christian. But which will prevail, is at this day uncertain. Catholic missionaries are incomparably superior to the Protestants in zeal and in the spirit of sacrifice, but they are poor and often in want of Churches, schools, and catechists. On the other hand the Protestants have abundant means and can employ all methods of propaganda, schools, catechists, physicians, etc. God grant that those Catholic nations that have not thus far entered heartily into the missions may decide the question in favor of the faith."

Here is a clear and distinct challenge from the leaders of Roman Catholic missions in Africa to Protestant missionary leaders on that continent. What shall the future relations of these two sections of the Christian Church be to each other, in the momentous struggle with Mohammedanism and paganism for the Christian occupation of that conti-

nent? There is no satisfactory answer to this question now, but every true lover of Christ will hope and pray and labor that the relations may grow in cordiality and cooperation as the years come and go.

In the meantime it will be interesting to make a comparison between the results of Protestant missions and those of the Roman Catholic Church in Africa. Unless otherwise indicated, all the statements refer to work among Negro populations.

There are 119 Protestant missionary societies and organizations operating in Africa. Of these, perhaps a third are very small. Four fifths of the work is done by forty of the larger organizations. Thirty-six of the organizations are in the United States and two in Canada.

The following comparisons are valuable in aiding to study more intelligently the problems of the Christian Occupation of Africa.

The entire Protestant foreign and native staff is 27,794. This is 13,858 more than the number of corresponding workers in Roman Catholic missions. It is also true that the numbers of ordained men and of trained women missionaries are much larger among Protestants.

The organized Protestant Churches number 6,767 as compared with 3,308 Catholic churches, less than half as many. A good proportion of the Catholic Churches are larger and more expensive than those among Protestants; but the methods of work common in Protestant missions in the training and development of Christian character and personal conversion among natives, the development of home life, and the raising up of a native ministry are far more efficient than the ritualistic and stereotyped methods common in all Roman Catholic mission centers.

The Protestant communicants and baptized non-communicants, including children, number 1,231,240, as compared with 1,053,467 among the Catholics—that is nearly 200,000 less. In addition to the above, Protestants have 881,927 others under instruction.

In schools of all grades Protestants have 724,858, while Catholics have 218,256, over half a million less.

These figures as to communicants, types of instruction in various grades of schools, so largely in favor of Protestantism, indicate methods of missionary propagation which must always insure larger and more permanent results.

Protestants have 228 medical dispensaries, while Catholics report 395. The former have 85 hospitals and the latter 189. Protestants have 121 physicians, and the medical treatments in 1915 numbered nearly 146,000. The hospital work of Catholics is confined chiefly to cities and towns and is larger and better equipped than that of the Protestants; but in general dispensary work in larger areas the work of the Protestants has far-reaching influence for good.

It is to be remembered that Roman Catholic missions have been operating in Africa for nearly 700 years, while on the other hand Pro-

testant missions have nearly all been organized within the past 100 years, and much the larger number have been organized within the last fifty years.

The organization of Roman Catholic missions is centralized and continental. The work is carried forward by a large number of separate organizations, many of them consecrated to special lines of effort, and in all of them there are men and women who have consecrated their lives to the service. Counting the years, however, the vast expenditures of missionary service and life, the results do not indicate large success. In some sections there have been signal failures, frequent breaks with governments have driven priests from their fields, while the ritualistic extremes and nonprogressive methods of teaching, and insufficient methods of social instructions in the development of family and civic life must always handicap missionary efforts.

Our theme requires the summary of missionary work in Africa by representatives of American Boards. These organizations represent thirty-six societies, while those of foreign lands number eighty-six. A comparative review of the work of American societies and all Protestant work on the continent will yield interesting and valuable information.

The following are the totals of American missionary work and gives their proportions to the entire Protestant work on the continent: foreign and native workers 4,844, nearly one half of the whole; organized churches 548 out of 6,767, less than one tenth; communicants 73,366 out of 728,967, more than one tenth; non-communicants, including children, 5,516 out of 503,208, about one in a hundred; others under Christian instruction 76,605 out of 543,311, about one seventh; in Sunday schools 87,872 out of 337,927, over one fourth; in schools of all grades 90,896 out of 218,256, nearly one half; dispensaries 70 out of 228, about one third; physicians 52 out of 121, less than one half; medical treatments 330,376 out of 1,145,827, over one third; contributions to church work on the field $152,000 out of $1,127,928, about one eighth.

These figures indicate that with something more than one third of the number of Societies operating in Africa, America has not quite kept up that proportion in growth; but it must be remembered that a number of American organizations are very small and that most of the larger Societies were organized during the past fifty years.

The great strength of Protestantism among white people in Africa is in South Africa. After the Boer war, the large political units of Cape Colony, Natal, Orange Free State, and the Transvaal were formed into the Union of South Africa. This is a self-governing nation and part of the British Empire. The blood of three great peoples—British, Dutch, Huguenot—blends in this vast domain, as large as the United States east of the Mississippi River. The climate is good, the mineral and agricultural wealth are very great. Its chief cities, some of which are Cape

Town, Johannesburg, Pretoria, and Natal, are modern in every respect. The country is overwhelmingly Protestant. The white churches are large in numbers and equipment and are aggressive. They are inspired with the missionary spirit for the redemption of Africa as indicated by the statistics already quoted. From this great Protestant center the forces of Christian civilization will go northward, and cooperate with all missionary efforts from the outside Christian world.

Time will not permit even a general characterization of Protestant mission results in Africa. Many facts will be brought out during the Conference. My twenty years' work and extensive continental travels in Africa have enabled me to see much of mission work. Protestant missions everywhere are respected and appreciated. Government grants in lands are many and often large, while financial cooperation is frequent. Most of our mission fields are undermanned and have not sufficient equipment to meet immediate needs in extending the work.

My closing words are: The Christian Occupation of Africa is God's challenge to the Christian world. This is indicated by the marvelously providential events which have transpired on the continent in recent years, and by the success already achieved through heroic sacrifice. Exploration has done its work, well organized and effectual governments rule over the vast areas of the continent, while every type of wealth is multiplying, and civilization is rapidly widening its domain in barbaric regions. Doors stand open everywhere appealing for the Gospel. In these times of marvelously great enterprises, not only in commerce and national undertakings, but in the plans of the Christian Church for enlarging her missionary operations at home and abroad, let us plan that Africa may have its full measure of missionary effort and triumph.

The Chairman: I am sure we will all agree that if there is any one key to the evangelization of Africa it is the raising up of a well-trained native ministry to be the leaders of the African church. The topic, "The Training and Supervision of Native Preachers," will be presented to us by the Rev. James D. Taylor of Natal. For a number of years Mr. Taylor was connected with the Union Theological School at Impolweni, Natal, conducted by the United Free Presbyterian Church of Scotland and the American Board. He has just completed a thorough retranslation and revision of the Zulu Bible.

THE TRAINING AND SUPERVISION OF NATIVE PREACHERS

The Rev. James D. Taylor, D.D., Missionary American Board of Commissioners for Foreign Missions, Natal

It is an ancient saying and worthy of all acceptation that Africa must be saved by the Africans. It is probably not necessary to add that this saying has no connection with the political watchword of Ethiopian-

ism, "Africa for the Africans." The saying simply applies to Africa a principle applicable to the evangelization of every country and every race. In the first place, no race can be evangelized by the representatives of another race coming from without, because the obstacles to be overcome in the difference of language, vastness of territory to be covered, and population to be reached make it a physical impossibility ever to place enough missionaries in the field to convert and train in Christian truth an entire race. But more important is the spiritual reason that no race would be evangelized unless in the process spiritual forces had been set in motion which gradually but inevitably take the task out of the hands of the missionary body from abroad. Not only can a native Christian reach more effectively his own people because his language and his soul experiences are theirs, but he will not remain Christian unless he does so. This is a truism, and yet mission bodies have sometimes become so enamored of their own joyful task of taking the gospel direct to the pagan soul that they have been overtaken by the forces they themselves have set in motion before the missionary has adjusted himself to the thought of loosening his own grip on the steering wheel and it sometimes happens that the new life coming to expression in the native church proves ineffective and even harmful because the missionary body has neglected the supremely important task of training a native ministry.

Moreover, organization begins as soon as there is life, and organization cannot be effective unless it be guided by trained leaders. Such guidance cannot be given by the foreigner beyond a certain point because he is not and cannot be an indigenous part of the organization.

If any evidence were needed of the importance of the trained native ministry it might be found in some significant instances from the South African field. When the first American missionaries began work in Natal it was ten years before the first convert was won. When the Rhodesian branch of the Board's work was founded in 1893 the end of the first ten years found two flourishing churches established with a membership of about 200. With all due allowance for such new influences as may have penetrated into this virgin field, the real secret of the quicker results no doubt is the fact that trained Zulu evangelists accompanied the pioneers. Again, Du Plessis in his "Christian Missions in South Africa" gives the American Board Mission credit for an influence and importance quite out of proportion to its numbers. He lays this fact to the attention paid by the Mission to the production of vernacular literature. Important as that work has been, particularly in the production of the Zulu Bible, it is safe to say that the Mission's influence is equally due to the emphasis it has placed upon trained native leadership and the plan of cooperation it has worked out between the native leaders and the missionaries who supervise their work.

Every phase of our mission work, from the great social service enterprise in the gold fields at Johannesburg to the humblest out-station where the raw heathen from the kraals sit under the umtombi tree on Sunday and watch the strange doings of the "amakolwa" (believers)—every portion of it is dependent for its success upon the efficiency and faithfulness of the trained native pastor and evangelist.

Sources of Supply of Candidates for the Native Ministry. The men who are to be trained for the ministry of the native church must be the pick of the church's young manhood. I believe it was Dr. Parkhurst who said in a sermon in my college days, "If you put all the consecration in the world into the ministry and all the brains into the other professions, the church will get soggy and the world will go to the devil." The men who enter our course leading to ordination are graduates of the secondary schools, but in most cases have had a longer or shorter period as teachers in the primary schools and have families. The advantages of this are: 1. They come to us mature in mind, settled in habits, and safe, to a degree, from the usually stormy and morally dangerous period of Zulu adolescence. 2. They are accustomed to the responsibilities of a position of leadership in the community. Its disadvantages are: 1. Financial opportunities and the domestic burdens tend to keep men in the preliminary occupation so long that they enter the school and the ministry at such an age that the church does not get the benefit of their most vigorous years. 2. Some suitable men are doubtless lost to the ministry through becoming so tied up to their work that they find it difficult to break loose and take their further training. Under the consideration of standards of admission we will touch again upon this matter. It is enough to say here that the closest relations should be maintained between the institution where the young men receive their preliminary training and the training school for the ministry.

Another class of men altogether is with us, coming to be recruited more and more from the Compound Missions and night schools of the industrial centers such as Durban and Johannesburg. These are usually men converted in young manhood and with no education except that which the night school supplies. They have come direct from heathenism and their faith has a virile quality which makes them promising material as evangelists. They are keen for Bible study, realizing that they are too old to undertake the ordinary course of education, and that the Bible is their weapon. This class of men are too valuable to be lost to the service of the church, but they must obviously be trained in separate classes; if possible, in a separate school from the better equipped men.

It must be admitted that the number of better-trained men offering for the ministry is disappointing. Reasons are not far to seek:

1. With the emphasis that has been placed upon secular education under the stimulus of government grants, the teaching profession has

become a more systematized, better paid profession, with not only much larger but a more assured income and more stimulating associations with workers in the same field.

2. Commercial and industrial developments have opened to our Zulu young men opportunities for remunerative work under conditions which encourage expensive habits and make the requirements of the ministry look ascetic in comparison.

3. The spiritual casualty rate is high among young men even of the class who seek higher education, owing to the age-long cultivation of fleshly passions and to the added temptations of modern life. Many a promising young fellow is lost to the ministry by moral lapses which unfit him for the maintenance of the highest ideals of Christian stewardship.

4. Neglect of the intensive cultivation of the evangelistic side of the work forced by the growing demands of educational work and the constantly insufficient missionary force cuts off the supply at its source by the tremendous leakage of youth at the point between the primary school and the church.

5. The underpaid condition of the native ministry and a somewhat chaotic condition of church life due largely to the unfortunate neglect of church as compared to educational work, as above referred to.

Under the topic of Supervision we shall touch upon some methods of off-setting these conditions in our own field.

Standards of Admission. The standards of admission to theological training will depend much upon the position of the particular church with reference to the ordination of native ministers. It will usually not be possible to secure any but low-grade men for a service which does not lead to ordination. Repression is constitutionally incompatible with education. There are missions which feel that before a native can be ordained he must have the same educational qualifications as the white missionary. Men are in those cases sent to the homeland for their training. The danger of alienating such men from their people and the impossibility of providing by such a method men enough to meet the demand mark such a method for the scrap-heap. In our own opinion the best men obtainable, trained as completely as circumstances will allow, should be ordained, so that from an early period of its existence the native church may have the benefits of an ordained ministry. The method of training men while actually in service, by a system of reading and examinations, faces the difficulty that available text books are not adapted to the student's needs, so that he is compelled to study text books directed at the solution of philosophical problems of which he has never heard and at the solution of social problems differing materially from his own. There are other disadvantages too obvious to need elucidation. It is quite probable that the second class of men referred to above can

best be trained by being placed under the care of missionary supervisors who shall provide the simple Bible instruction they need, while at the same time giving them practical training by using them in the evangelistic development of their fields. But a thoroughly equipped theological school is needed if the best product of our secondary and normal schools is to be fitted for intelligent and responsible leadership of their people, whose general level of education is slowly but surely rising.

The establishment of the Interstate Native College in South Africa makes it probable that within perhaps a generation it will be possible for all churches of standing to require that candidates for theological training shall have taken the college course. At present it is only possible for a very few churches to require even matriculation as the standard of admission. With the general position both of education and of church life in Natal we have only found it possible thus far to require candidates to have passed Standard VI, about the equivalent of Junior High. As this is the standard of admission to the normal school the teaching and preaching professions are kept about abreast of one another, but with maturity of the man in favor of the preacher.

Besides the educational qualification there must be most searching attention given to the moral and spiritual qualification. Men who have been through periods of moral failure in the matter of sexual lust should be admitted only after prolonged and severe probation. Our experience convinces us that a considerable proportion of such men relapse into greater or less moral obliquity and live in hypocrisy, endangering the whole structure of church life.

Forced hot-house products are to be avoided. Candidates should come not merely by the suggestion and urging of some missionary but as a natural fruit of the life of the church and in organic relation with it. They should come with the approval and backing of the home church and should be passed upon by the collective body of the church, e. g., the district association. Native pastors and laymen should have the responsibility for the acceptance of a candidate on spiritual grounds, the missionary body settling only the question of his educational qualifications.

The increasingly youthful age at which Zulu boys are finishing even the Normal Course emphasizes the reasons already given for preferring that graduates from the secondary school should have a few years of practical experience before entering upon theological studies. We trust it will soon be possible to make the completion of the Normal Course a prerequisite for entering the theological school. The normal training is well adapted to fit young men for the use of method in their ministerial work and to lead them to larger cooperation with the teachers in the

primary schools, a most needed element in the work of Missions among Africans.

Housing and Support. The granting of financial assistance to theological students has long been a vexed question in America, but it is fairly obvious that married men who have given up positions by which they were supporting their families and educating their children must be aided through a course which deprives them of that support. Even single men usually have obligations which make it impossible to support themselves and give their attention to their studies. The aid given should not be enough to make it an attraction to men seeking an easy living, but it should be sufficient to insure that the men while studying are freed from the pinch of poverty. We have heretofore given $5 per month to married men and $2.50 to single men, but this has been increased 75 per cent owing to the war and must be increased still further. Cottages costing about $500 to $700 each are provided for students with families. Small gardens supplement the financial grant. Dormitory accommodation is provided for the single men with a native cook and caretaker.

Curriculum. The curriculum of the native theological school should be scholarly without being scholastic and it should be extremely practical. The Bible should form its central feature. The Bible used should be the best English translation, which is by all odds the American Standard Version, and the best vernacular translation. To undertake instruction in the original languages in our part of the field would be to dabble in fancy subjects while valuable time is lost from essentials.

What should be the medium of instruction? Time forbids a discussion of this very controversial subject. Inasmuch as all the literature available for the student's reading is in English we try to familiarize him as much as possible with English, and therefore use English as the chief medium of instruction. This is in line with all his previous educational experience, and to use the vernacular solely would cause educated young men to feel that lower grade instruction was being given, while much valuable opportunity for mental culture which the richer language gives would be lost. The medium of *expression*, however, in all practice preaching is the vernacular.

The Bible course includes general introduction to the Bible and specific study of as much of it as possible. The African needs not the learned discussion of minute points of introduction or exegesis which bulk so large in our American seminaries, but the broad general study of the Book, the soul experiences and history of the people behind it, the onward sweep of the developing revelation toward its culmination in Christ and His Church. It is better to have completed in the three years at one's disposal a general study of at least the most outstanding books of the Bible than to have exhibited at the cost of months of study

how minute an analysis can be made of the shortest of the Minor Prophets. Bible history is studied as a distinct subject. With but two teachers and with pupils of limited intellectual preparation, the wide range of subjects given in the American theological school or Bible school cannot be undertaken.

We have not been clever enough to devise anything but the usual theological discipline of Church History, Practical Theology, including Homiletics, and Doctrinal Theology, but all are mixed with a very large proportion of *Adaptation.* A knowledge of the vernacular and an experience of the life of the people and of the problems of the native church is essential to enable one to adapt one's teaching to the pupils' needs and point of view. There is little use in undertaking to prove the existence of spirit to a native whose animistic ancestry has taught him to people all things with spirit, or of giving dissertations on the problems of existence to one who has found existence an unmixed pleasure and has found no problem in it. Rather does he need emphasis upon the ethical aspects of religion, clearer understanding of the personal presence of God in human life and lessons upon the self-giving sacrificial life which is contrary to all his instincts and traditions. Text books on American parish problems also have little bearing on the problems of a native community. Text books must be made as you go, with the aid of typewriter and mimeograph.

The tone of instruction must be positive and constructive. Whether one presents the traditional or the so-called modern view will depend entirely upon one's own convictions. The new can be taught constructively without fear of upsetting the student's faith, for the old has not become a fetish to him. When my class inquires, "Did the serpent walk on its tail before the Fall?" they get first of all an exposition of Temptation in its psychological aspects, as it is developed in that wonderful third chapter of Genesis, and if they still have any curiosity left about the serpent they learn that in my opinion he is but a part of the poetic drapery in which the great mystery of Temptation is clothed. So we trace together the developing narratives and the growing laws of the Pentateuch and find our interest in and understanding of the Bible and our faith in its evergrowing religion increase as we study.

Owing to their lack of previous college training such cultural subjects as will broaden their minds and such practical ones as will increase their usefulness are added to the curriculum. We have found elementary astronomy of great value in opening the students' minds to a proper conception of the universe, and we expect to take back with us a telescope to give added interest to this study. English literature, elementary psychology, hygiene, and first-aid are of obvious value. Our little pamphlet in Zulu on the latter subject has been adapted into Sechuana.

A valuable addition to the practical training would be a month's itineration with the whole class in the dry season, making a survey of one or more stations and studying problems and methods at first hand while contributing to the spiritual life of the community by services and Bible classes. For financial reasons we have never been able to do this on the scale we desired.

For the wives of students separate Bible classes must be provided; also instruction in Sunday school methods, mother-craft, Bible woman training, sewing, and cooking. Here the missionary wife finds her vocation.

Supervision. Having trained the native preacher to do his work we must let him do it. He must have a free hand in the development of his work, feel that he is trusted with large responsibility, and yet be guided and assisted to work along right lines. To be hired with foreign money as a missionary's assistant will not satisfy a man who has any real capacity for leadership, nor will it build up a native church and ministry. Doubtless a church supported by foreign money and a native ministry under foreign control will create fewer problems for the missionary, but it will hardly be worthy the name of church or pastorate, and it will stand only so long as the supporting hand of the white man is upon it.

In the Natal Mission of the American Board since 1895 no American money has been used for stipends of native ministers nor of evangelists except in the case of men building up branch stations in the industrial centers. The support from abroad was withdrawn too abruptly with two evil results: a period of extreme tension of relations between Mission and churches was experienced, the churches claiming more responsibility and power than they were capable of exercising, and second the support of the native ministry has been inadequate, resulting in a scarcity of men entering the ministry. But on the other hand a Home Missionary Society has all these years maintained lay preachers of the evangelist type at the weaker posts, and 6,000 Christians and 26 scattered churches have been shepherded, and the gospel preached every Sunday to from five to ten times that number with a maximum of four white missionaries at any one time. The relation between the missionary supervisor and the native pastor and his church has not been worked out without friction and misunderstanding, but that relationship has been declared by one of the most experienced missionaries in South Africa, a missionary of another Society, to be the most ideal of anything he knows. The entire field is districted more or less roughly and each district is supervised by a missionary, his supervision extending to churches having ordained pastors as well as those having only lay-preachers. He is without other powers than those which his own tact and the natives' respect for the Mission's purpose among them can

give him. He never commands, but advises. Deliberately refraining from claiming as his right any prerogative which might seem like usurping the place of the native pastor, he is invariably honored by having thrust upon him those very prerogatives which he has refrained from claiming. He is a truly congregational bishop. His unquestioned right to know the state of the church's finances, to assist in the examination of members and assist in the settlement of serious matters of dispute, and to be consulted in the choice of a pastor—all this rests not upon external compulsion, such as might be exercised through control of the stipends, but upon the mutual confidence created by the Mission's attitude of willingness, nay, eagerness to see the native church bear responsibility even to the point of endangering its own existence. In addition to the duties already referred to, the supervisor holds classes and conferences with the lay-preachers of individual congregations and periodically with all the preachers of his district. The motor bicycle has become an indispensable means of transportation. In the case of the city missionary the success of his work creates for him new problems. Converts returning from their period of labor have taken with them the gospel, and outstations have sprung up hundreds of miles from the base. This is the most indigenous of all the work and of no mean importance. A man, perhaps the founder of the work, comes down to the theological school for training. The missionary gives such supervision as he can from his distant base until such time as the general development of the work may bring a supervision base nearer to them.

That missionary supervision is needed in the native churches is evidenced by the speedy relapse into low standards of discipline and into grotesque practices of the Ethiopian sects whose motto is, "No white supervision."

As yet no native in our church has shown in sufficient degree the qualities of executive ability and initiative which would qualify him for the post of native supervisor or bishop. Our order does not lend itself to the development of that function and the need for intensive pastoral work is so great as to demand all the men of wisdom and ability available. Semi-annually supervisors and pastors meet in conference for the discussion of problems and comparing notes as to methods. They meet on an equality as Christian brethren, electing their own chairman, who is often a native.

To meet the weakness of inadequate support and lack of mechanism to secure an equitable distribution of the workers there has recently been worked out a new scheme of church government by which all funds for the support of the ministry will be pooled and all stipends paid from the central fund, the stipends to be advanced to a higher minimum as rapidly as possible. The Mission will contribute for the present from sources of income in the field, but its contribution will go to the central

fund and be controlled by the central committee where the balance of power will be on the side of the native church, which will therefore not be deprived of full control over its own ministry. The same committee will exercise advisory supervision over the location of ministers for the benefit of the field as a whole. It is expected that the confidence inspired by this new plan will draw more and better men to the native ministry and strengthen the church at some weak points.

It would not be right to close without mentioning the complication of the problems of supervision by the overlapping of Societies. Disciplined members and even dismissed workers from one church find admission and service in another. Church statistics cannot be accurately kept when the same man may be registered in more than one church owing to lack of uniformity in the system of transfer from one church to another. Time and strength are wasted by two supervisors visiting adjacent points where a strong work might be built up if there were but one body and all Christians could worship together. The Mission which has developed a country work decides to enter the already well-churched city, following up its converts or men from its area going to the mines. The result is the division into two camps of the men from that area. Those converted at their homes who were formerly cared for by a sister church in the city now wish to withdraw and join their own church from home. Those converted at the church in the city now bring pressure upon the city missionary to open work at their homes, thus encroaching on the country Mission. South Africa, in many respects an example of missionary strategy, in this one serious respect is probably the least progressive mission field in the world. Thus far most attempts at comity and cooperation have proved abortive.

Consider also the greater effectiveness that could be put into the work of training men for the native ministry if a group of churches could combine for that purpose. Unless this and similar conferences, particularly those on the spot, can do something to better these conditions, the native church in South Africa is going to be woefully handicapped by those who have given it birth.

The main conclusions of this paper may be thus summarized:

1. No thorough work of evangelization can be done if the training of the native ministry be neglected.

2. The highest institution for education must be the theological school and to do its deepest and broadest work it should be a union institution.

3. Standards of admission to theological school and to ordination should be as high as is consistent with meeting the people's need.

4. Candidates should be sent up by the church and should be of it, the church taking the responsibility for the character of the men sent up.

5. The Bible should be central in the course of study, instruction

aiming at a working knowledge of the Book rather than over-minute exegesis.

6. The trained men must be given responsibility. Supervision is necessary but must be in the spirit of 2 Cor. 1. 24. "Not that we have lordship over your faith, but are helpers of your joy."

7. Overlapping is the most serious menace to the evangelization of the South African field.

The Chairman: The Rev. George T. Scott, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., is going to describe certain "Typical Training Institutes in Africa." In preparing this paper he has had the advantage of three years of teaching at the Syrian Protestant College at Beirut and three years in Hampton Institute.

TYPICAL TRAINING INSTITUTES

The Rev. George T. Scott, Board of Foreign Missions of the Presbyterian Church, U. S. A.

This brief discussion will confine itself to training institutes in Negro Africa. As the writer's personal knowledge of the continent is limited to the northern countries, this description of schools is entirely second-hand; credit is due many persons to whom acknowledgment is impracticable because of the complex texture of this condensed account.

To train and commission natives to uplift and lead the whole life of African communities is the great objective of the outstanding mission schools, which goal helps us to understand and appreciate their method of attack. These mission training centers resemble army officers' training camps; intensive instruction for diversified leadership is given to qualified students. A nation trains officers, not only for the fighting branches of its army, but also for the cooperating and supply departments. In primitive Africa, the church militant must likewise furnish the various types of leaders required for general and sustained Christian progress; staff officers will be for a time largely foreign, but the line officers are promoted from the ranks and trained to lead in all field service—religious, moral, intellectual, economic, and social. To transform the indolent, improvident, apathetic animist into an industrious, thrifty, interested Christian demands thorough-going impact upon native life. The founder of Tiger Kloof states: "The Christian ideal is incompatible with the present homes and pursuits of an African tribe." The converted African must gear his engine to the wheels of civilization and go forth to explain and exemplify both the spirit and form of Christian living. As the desire to emerge from degradation is vain if one knows not how to rise, missionary education in Africa reveals Christian method as well as instils the Christian motive. This paper attempts concisely to describe the actual operations of a few leading

schools, to make therefrom helpful observations and to propose a line of advance toward an improved American training system.

Lovedale Institution (formerly Lovedale Seminary) was founded among the Kafirs in Cape Colony in 1841 by the undenominational Glasgow Missionary Society, which three years later handed its Africa mission over to the Free Church of Scotland.

Purpose. These Scottish missionaries, to develop a Bible-loving people, had translated the Scriptures and opened many village schools, which later necessitated a training center; this school would educate also the children of Europeans without regard to color or nationality, which coeducation should promote amity and cooperation between black and white. Under the leadership of James Stewart, beginning in 1866, conspicuous expansion occurred, mothered by the mutual confidence and respect of Stewart and the African. In his words: "The main purpose is to Christianize, not merely to civilize; and the conversion of the individual is the great object. We try to distribute the benefits of a useful education among as large a number as possible; . . . time and money are not wasted on instruction unfitted to the position of those who receive it." Self-support is the financial goal approaching achievement. Lovedale aims to be a rounded missionary institution—training for evangelistic, educational, hospital, literary, industrial, and agricultural leadership.

The Plant lies one mile from a railway in the valley of the Tyumie River, the farm and campus comprising 2,800 acres, part of which was granted by the government. Substantial and pleasing buildings of varying size are well arranged for the work, the girls' group being separated by an avenue of beautiful trees. The first industrial buildings were erected from generous government grants. This is the largest plant in South Africa for native education, yet it is inadequate to the demand, dormitories being especially overcrowded.

Process. The presence of European students demands highly qualified teachers. A broad training is achieved through a very diversified curriculum with normally about 850 enrolled—425 boy boarders, 180 girl boarders, and the remainder day pupils, largely in Elementary and Practice Schools. Careful and constant direction is necessary everywhere. In the Boys' and Girls' and Elementary Schools English is a weak subject and arithmetic a common pitfall; teachers find it hard to form and hold a sustained tone of eager vigor. The High School is a Preparatory course and equips also for simple rudimentary teaching. The Normal Department is a three-year course meeting government requirements for a third class Teacher's Examination. The 120 boys and 90 girls are taught separately, receiving also some training in industries, health, tree-planting and care of individual gardens, with regular instruction in drill. The Theological Course of three years prepares a

small number of men for the examination required by the various churches which send the students. The Hospital gives a four years' Nurses' Training Course for the Colonial Medical Councils' Examination. The Native Health Society and the Health Class are useful adjuncts.

Last year the Industrial Department had 130 apprentices, 90 being men in nine trades, and 8 journeymen in five of these trades; 350 from other departments took Technical Woodwork. One difficulty is to provide the cost of machinery to train men in modern methods; old hand methods can no longer compete successfully. Two special courses are Bookkeeping and Tree-Raising. The Press issues a steady stream of literature in different languages. Last year in the Fruit Department, the heat-scorched walnut trees and the frost-killed orange trees were replaced from the school's extensive Nursery, while in the Farm Department, the mealies, beans, wheat, and oats were doing finely and the fat cattle took first place at the Stock Fair. "Slaughter sheep were dear; their skins fetched abnormal prices; there was a poor sale for ostrich feathers and, apart from military requirements, little demand for horses; but pigs sold well." This is education for life—for African life as it should be and will be.

Fees from natives were not collected prior to 1871; then Dr. Stewart told the parents, that, if they would share the burden of support, many more could receive an education, and in two years the enrollment jumped from twenty to three hundred. Native payments now total about $32,000 a year. Fees range from $60 to $100, according to table food, plus $10 extra in the college department.

Of numerous extra-curriculum activities, the chief is the Christian Associations with 250 boy and 80 girl members, with a Brotherhood of Honor, White Cross, services in five languages and Student Volunteer Union. In 1916, the First Student Conference brought delegates from twelve schools, six tribes, and seven denominations. The fully organized Institute Church of 250 members is organically connected with Kafraria Synod; pupils, after reference to their mission, join on behalf of their own denomination. The offerings are used in missionary work, mostly local; Bible Classes and a Staff Prayer Meeting are helpfully conducted. Moral and spiritual values are kept supreme. The Bible and practical Christianity come first on the schedule every day and are the only work on Sunday.

Product. Coming from all tribes between the Cape and the Zambesi, and trained to help their home communities, the graduates return to affect a large area. Stewart's ideal of "bringing the native population into line with the European occupants of the land" is still unrealized, but the angle of divergence is much reduced; some of the white boys who first came into close touch with natives at Lovedale have been influ-

ential government officials. The Theological Class of 1916, strong, earnest men, went out, one to the Cape Town Congregational Union, four as assistants or mission workers for the United Free Church, one Zulu as chaplain and one S. A. P. Church man as interpreter of the Native Labor Contingent in France. Records show that in 1903 the product included 112 ministers and evangelists, 768 teachers, 385 farm owners, 352 trade workers, 112 interpreters and clerks, about 1,000 in general labor, and 500 girls keeping house for themselves or for others. More than 80 per cent lead useful lives and less than 1 per cent return to heathendom and barbarism. Lovedale's tree experts are removing from South Africa the reproach of being a treeless land; so also is the reproach of barren, backward, Godless humanity being removed by the Christian preachers, teachers, nurses, artisans, clerks, and farmers, many of whom go forth with the same spirit and result of service as a 1915 girl graduate in distant pioneer work who writes: "People are being brought to the Lord and heathen children are anxious to learn." Lord Bryce, after a visit, wrote of the Lovedale "spirit whose results are seen in the character and careers of many among its graduates."

Tiger Kloof. At Kuruman, among the Bantu race where Moffat and Livingstone did pioneer work, John MacKenzie organized and superintended the Moffat Institution for training native evangelists, as a feeder for which a boarding school was opened in 1878. When the railway came Kuruman was left far afield and the institution was closed. In 1904, at a site on the railroad not far from Vryburg, its spirit was reincarnated in a new school, Tiger Kloof, of the London Missionary Society.

Purpose. The fourfold purpose of Tiger Kloof is: (1) to equip an African ministry for an African Church—men able to show to Africa the Christ as seen by African eyes; (2) to train African teachers for African schools—at the head of every native school in the area, a teacher that cares more for character than for caligraphy; "the schoolmaster everywhere, and everywhere for Christ"; (3) to educate the children of influential natives, that future public opinion may be essentially Christian and may not retard the growing church; (4) to teach industries; some of the machinery of civilization with competent, Christian operatives is needed to hoist Africa from degradation. The plan is a school not too large for a strong, personal influence on individuals, and yet large enough to train sufficient Christian leaders for its zone of influence; that is, about 20 Theological, 100 Normal, 300 Academic and Trade students, 100 girls, and a junior practicing school of 100.

Plant. Starting in 1904 with the wreck of a war-ruined farm house and half a dozen fig trees on 3,000 acres of unfenced wilderness, the plant is today an imposing industrial village, with the best equipment

of any mission school in South Africa, arranged in accordance with a permanent, flexible, architectural plan. The original buildings cost $100,000, and others have been erected since, notably the tailor shop and the beautiful girls' school. Many buildings were erected entirely by student labor. Virgin soil, ample capital, and able superintendents spelled admirable equipment. The location on the railway facilitates transport of freight and brings students from far distant points, making a cosmopolitan school; being seven miles from the nearest town simplifies the disciplinary problem; a serious drawback is lack of water.

Process. First in importance is the Theological School, which the Congregational Union of South Africa has recently made its training center. Each student must be experienced in voluntary church work, show fitness for preaching, and be sent by the District Committee at the request of a local church. Only married students are accepted. The four-year curriculum includes the ordinary seminary subjects in an elementary way; occasional courses of lectures are given by missionaries in close touch with the people and some courses are taken in other departments. Students conduct services at nearby preaching places, lead catechumen classes, and serve as deacons of the School Church. Each student is given a detached house, food rations and tuition, providing only his family's clothing; they are treated as men with the least regulation possible. The wives and children have their own classes and take work also in other courses. Each wife wants to be a model to every homemaker in her husband's parish. The Normal School Department has a three-year curriculum, largely prescribed by the Education Department of the Cape. There are annual government examinations in theory and in practice, conducted in English, similar to, but one year lower than those of European candidates. All Normal students receive the manual training requisite for a third grade Teacher's Certificate. Young men and young women are taught in the same classes to promote mutual respect and trustworthy companionship. The annual fees are $80 plus $2.50 medical charges. To supply the high-born and influential classes with the greatly desired European education, the Scholastic Department gives the course of study of the Government Code with English as the medium of instruction and conversation. The annual fee of $80 covers everything except shoes and spending money.

The fourth department is the Industrial. Whatever is needed by the better Africa should be produced by her own children stimulated by missionaries to a Christian conscience for industry and an acquired capacity for production. To start this process with a generation of trained Christian artisans, Tiger Kloof teaches the fundamental industries of modern civilization. The student apprentices are indentured for four years; fees are graded according to the various overhead charges of the different trades. To the building trades were added later

tailoring and office clerking; the plan for shoemaking was interrupted by the war. The land is too dry for thorough training in agriculture, but some instruction is given in gardening, fruit-growing, and farm cultivation. Each apprentice takes academic studies in night school. The girls are instructed in the various branches of house-wifery, from laundering to dressmaking. Every student in the entire institution receives some industrial training.

The General Service Department gives moneyless boys a chance to earn an education. Six hours work daily at tasks which servants would ordinarily perform is accepted as payment in full. The course is hard but its members mean business. With regular exercise, strict discipline, and a keenness to get all they earn, these work students lead their classes. A report says that this department produces no "swelled heads"; we are sure it produces useful hands.

In all departments, rich and poor live on an equality, sharing the same dormitories and table, wearing similar clothes, provided free, which each washes and mends for himself and herself. There are Sunday and work uniforms with decorations for conduct and efficiency. Drill is taught and athletics are encouraged. Thoroughgoing method and precision prevail everywhere from carefully audited accounts to scrupulously cleaned kitchens. A School Band helps in many ways. Early morning prayers are reverent and impressive, and the spirit of staff and student is warm and sincere.

Product. No longer can anyone in Kuruman plain see rising in the morning sun the smoke of a thousand villages where Christ is unknown, for out among the Bechuana and Matabele Tiger Kloof sends its product, the clerical and lay leaders of the future Christian Church and State. It receives the partly finished material of the village schools and, after years of refining and molding, distributes far and wide trained teachers and preachers and leaders of life tasks to carry the light of God to those who sit in darkness and the shadow of death.

Other well developed institutions of European Societies could profitably be considered, as Morija of the Paris Evangelical Society in Basutoland, Kampala of the Church Missionary Society in Uganda, Pretoria of the Wesleyan Society in the Transvaal, Waddell in Calabar, and Overtoun on Lake Nyasa, both of the United Free Society. Brief mention can be made here only of

Overtoun. The purpose of the founder, Dr. Laws, was to establish an adapted Lovedale for Central Africa from the Zambesi to the Congo; the great growth of the Livingstonia mission demanded many and well prepared leaders. The aim is to provide natives trained for thorough work under missionary supervision, to help develop the mission as an organic whole, and to lead the advancing civilization. Instilling a real Christian character is a recognized necessity and object.

Plant. On a magnificent site given by the British South African Company, upon a rich, wooded plateau, high above the western edge of Lake Nyasa, lies the extensive and ever extending plant. Overtoun Church, Livingstone College, Gordon Hospital, classrooms, workshops, dormitories, post and telegraph offices, turbine house harnessing a waterfall for power and light, farm buildings, and other substantial structures greet the visitor.

The Process of education is varied, suited to the capacities of the students and to the needs of their communities. The staff consists of specialists who are competent instructors. (1) The Educational Department has an Elementary School, which is purely local and serves as a practice school for the Normal Department, a Junior School and an Evening School for the adult workers at the Station. (2) In the Theological Department, those training for pastors take first the Normal course; those training for evangelists study the Bible itself rather than about the Bible; (3-4) The Agricultural and Industrial Departments teach agriculture and seven or eight trades, including storekeeping and telegraphy. Well equipped shops, modern machinery, ample forests and farms furnish broad scope for experience. (5) The Medical Department gives rather elementary but extremely useful instruction. There is an excellent program along usual lines for girls in both academic and industrial branches. "Pains are taken to produce sincere and ripe character. There is no pandering to African pride or indolence. Hard work is the rule of the day and everyone has to take his turn at manual labor."

Product. This real, vocational guidance in strenuous usefulness creates "habits of thrifty, patient, diligent, and persevering industry." The product has been released into the mission with the result that "the European staff once necessary at each station has been reduced, though the work has been enormously increased, because much of it has been delegated to the capable leaders and competent artisans whom the institute is producing." The eight hundred and sixty mission schools are largely staffed by graduates; many pupils occupy positions of trust also under the British government and in commercial life.

These training centers, broadly and carefully developed by European societies, stand out obviously superior to the apparently half-hearted and haphazard projects of our American Boards; we refrain from comparison, and will refer merely to some unusual and suggestive features of several American schools.

Amanzimtoti Institute, of the American Board in Natal among the Zulus, is substantially subsidized by the government which is supervising experiments there in special, practical education suited to native needs and opportunities. Every student pledges to labor two and one-half hours a day, this work being done largely on a five-hundred-acre farm granted by government. Sugar-growing, dairying, and fowl-rais-

ing prosper. If the graduates in their teaching life descend from the high moral standard learned at school, "they are at once recalled and sent back to the kraal, a disgrace which seldom or never occurs."

At Old Umtali in Rhodesia, the Methodist Episcopal Board has its *Central Training School* and *Fairfield Girls' School,* at opposite ends of the campus, which with good buildings and a large farm was granted by government. Fruit-growing and stock-raising are successful, but not grain-farming. Teaching the use of cattle as work animals has helped this region. The vegetable garden provides laboratory instruction for the surrounding population. Interesting new developments are expected from plans recently projected.

The Kimpésé Training Institution is an American Baptist School to which also the English Baptists send carefully selected men, already tested as teachers, to be trained "to become real leaders of their people." Industrial training is very popular, even among the wives and children. The last report states: "While not all the women make progress in books, all get much more than books can give."

A comprehensive training center of the Southern Presbyterians at *Luebo,* Belgian Congo, enrolls 120 in the School for Evangelists and Teachers, 110 in the Girls' Home, and 40 in the new Industrial School, from whiich hundreds are turned away. The lumber industry and an experiment farm are useful departments.

At *Elat,* in Cameroon, the Northern Presbyterians have a large class for evangelists and teachers, a girls' school of 150, and an extensive industrial department which has built a complete new town to house the students with their families and which is enlarging and rebuilding the entire station. Significant features are hat and helmet-making, work in ivory, ebony, teak-wood and mahogany, a bush-rope class, the palm orchard, the cassava and plantain gardens, and the corn land reclaimed from the swampy bush. During vacations, selected students go out two by two and conduct vacation schools and preaching centers, bringing back to mission schools pupils who have advanced to a certain standard. Graduates in the village schools teach the industries as well as the three R's and the daily Bible lesson.

Observations. Although my acquaintance with these institutions is brief and superficial, nevertheless I must endeavor to make some suggestive observations regarding their work. Their great, common objective is to create and to nurture to independence a Christian community life. They all aim to regenerate the hearts, enlighten the minds, and (for the most part) to train the hands of their students, and then to send them forth as missionaries of Christ. They are working for the day when foreign missionaries will be no longer needed. The expense of higher education is justified only when productive leaders are developed rather than detached individuals. As these leaders must be

trained for, and not away from, their home communities, the methods of instruction from homiletics to home-building are largely adjusted to local conditions. A full Christian education of the community, by (members of) the community and for the community is the ideal, the successful pursuit of which requires patient, prayerful persistence. The curricula seek a sound pedagogic basis, a practical, local adjustment and the missionary inspiration of Christ. The vigorous institutions have grown around vitalizing personalities; animating leaders impel progressive activity. For women teachers there is as yet in Africa only a limited, though increasing demand and opportunity. The combination in one institution of various lines of training gives students in all departments a breadth of view, a mutual understanding, and a sense of proportion and coordination of the differing phases of life. Men of longest experience advise that boys and girls be educated in entirely different places; two separate schools, however, cost more to run than one combined institution. Many theological schools have two courses, one leading to ordination and the other training evangelists.

Industrial and agricultural education proves extremely valuable, if not indispensable, but for obvious reasons it is ordinarily neither easy nor inexpensive. Buildings erected by students stand as inspiring evidence and exemplary models of native capacity. A mission noted for vigorous evangelism and virile churches reports: "There is no greater evangelistic agency in the entire mission than the educational. . . . The name of Christ is writ large over the door of the workshop. No student can join the industrial classes who continues to 'make medicine' (believe in fetishes)." An industrial school can be as good a nursery of the church as is a kindergarten or a theological seminary. "Specific training for life tasks must be infused with broad ideals and not descend to mere technical achievement." (Sailer.) This education would seem to be of a godly sort, being "profitable for all things, having promise of the life that now is and of that which is to come." The civilization fast coming to Africa involves many things which natives must have and must learn to earn and to make; they are learning by doing and earning while learning.

A few warning signals: Do not start campus construction without a comprehensive plan of building arrangement. Plan a higher institution in proportion to the sources of student supply. Do not sacrifice tone and spirit to size. The commonest student complaint is about table-food. Give initial training before the age of adolescence is reached; do not waste time trying to teach backward adults to read the elevating concept: "Little Lucy loves her dear dolly." Boards must not expect the study of Greek and Hebrew roots in an American Seminary to qualify one to teach plant-formation and soil-fertilization in Africa; for specialized work send experts. One principal writes: "One must

not miss the vision of the City of God because intent on the bricks and mortar." Many white men need to be taught not to degrade the black man nor dread him as a trained competitor, but to encourage and welcome him as a helper in the world's work.

The substantial missions of European Societies are based upon a dependable supply of competent native workers. Our American Boards must act on the fact that an enduring Christianity can be built only on a properly designed and constructed native foundation. The inadequacy of our American training program is typified by one situation reported last year as follows: "Here our best men are brought for thorough training as pastors, teachers, Bible-workers, agriculturists, and home-builders. Many eager to learn to lead efficient lives are turned away for lack of room and teachers. The young men are demanding to be initiated into the trades of the white man. The opportunity demands immediate action." (Old Umtali.)

To meet this pitiable need and wide opportunity, with what "immediate action" will Christian America respond? If we are to do our bit in the evangelization of the African world in this generation, a better planned, coordinated, and executed training of recruits is demanded. The urgency of close and cordial cooperation is made increasingly self-evident by the heavy war drain upon the man and money-power of our nation; economy, efficiency, and conservation compel coordination of educational work. Also, as Lloyd George stated last week: "The war has been prolonged by particularism; it will be shortened by solidarity."

Hampton Institute, Virginia, the parent and pattern of much of the world's effort for backward peoples, was visited a few years ago by the secretary of the Edinburgh Continuation Committee, Mr. J. H. Oldham, who now writes: "If America, which has given birth to Hampton and Tuskegee, to which educators throughout the world owe an incalculable debt, can make a similar contribution to the training of Africans in Africa, a service of the first value and importance will have been rendered." Knowing something of Hampton by having served on its faculty, we venture to propose a modified, interdenominational Hampton in western Africa, with a strong course in religious work added, with judicious location and expert local adjustment, graduating only those equipped to earn and to teach a useful livelihood, and inspired to serve Christ, to be a central demonstration station of approved education of the retarded races of the continent. In the chief linguistic or territorial divisions, the cooperating Boards would arrange for similar but smaller training centers. Before inaugurating this or any allied advance, a competent representative commission should personally survey the field and report on a plan of campaign.

A second proposal, drawn largely from recent successful outreaches of rural education among our Southern Negroes, is that our

present and future higher schools in Africa train: (1) Preacher-farmers and preacher-artisans, each such minister becoming a week day demonstration-center of practical Christianity applied to daily living; (2) District Supervisors to visit the village schools and show the teachers how to enrich the curriculum through industrial arts and how to correlate the school with home and community welfare, using adaptations of our country school-leagues, corn-clubs, canning-clubs, kitchen gardens, home hygiene, etc., with schools as community centers. (3) Agricultural Missionaries in the persons of Farm Demonstrators and Agricultural Agents, the former using his own farm to educate his neighborhood, the latter working a farm but spending much of his time in itinerant instruction.

The ideals of Hampton, as frequently expressed by her late beloved principal, Dr. Frissell, are to dignify and glorify the daily round and common task, to concentrate effort upon training good teachers, to lose its life for the Master's sake, and to transfer this spirit of unselfish service to the students that they may seek and lift the places where ignorance, superstition, and poverty make life hardest among their own people. Does this ideal appear impossible for Africa? It also seemed hopeless for the forlorn former slaves huddled under the shadow of Fortress Monroe in 1865, except to a fearless, farsighted missionary son, General Armstrong; he asked: "What are Christians in the world for if not to do the impossible?" And then he founded Hampton and with God started to achieve the impossible. A few scattered, loyal soldiers of the Christ are now pressing toward this divine ideal in Africa; let a united, supporting army follow in their train.

Discussion

Dr. Beach: I would like to ask Mr. Scott a question. Why did he choose West Africa as the seat of his particular institution?

Mr. Scott: East Africa and South Africa seem much better equipped with training institutions. I think of West Africa as the American side of the continent.

Bishop Hartzell: What particular part of West Africa?

Mr. Scott: That would be left to the commission who would survey the field.

Dr. Fox: Mr. Taylor is too modest to tell all that I can tell about him. It is a great achievement that he is now engaged in. At the outset he worked with a committee made up of representatives of different Boards, in the translating of the Zulu Bible. Later he had the honor of having the whole thing turned over to him. He has come to this country for the printing and we hope to have the great honor of having him for a whole year in the Bible House. We want to cable to South Africa to bring a native Zulu translator here so that they can finish the translation

and carry it through the press. Now, if there is anything in that story of the Ethiopian eunuch, I think you will apply it here. "Understandest what thou readest?" means, "Understandest what thou translatest?" I think we should have this helper at once.

Mr. Williams: I am especially interested in the industrial question. I approve what Mr. Scott said about the necessity of united work along that line, that we should bring industrial work into the theological schools and also that it should reach the lay evangelists. I believe that a great deal of the rapid spread of Christianity in the first century was due to the fact that the Jewish evangelists and teachers all had the practice of supporting themselves at their own trades, and that it was through their trade work that they were brought into contact with many other people.

Bishop Lambuth: I would like to hear more about self-support from Mr. Taylor.

Dr. Jones: Is there among the missionaries in Africa any feeling of hesitation in the teaching of English on the ground that it exposes the natives to temptations from which they might otherwise be saved?

Mr. Taylor: In answer to Bishop Lambuth, we cannot speak from experience as to how that plan works. It is just inaugurated. It has taken us more than five years to get our native leadership, pastors, preachers, and churches ready to accept the plan. They have been Congregationalists of the Congregationalists. No Congregationalism from Plymouth Rock could be more Congregational than that of South Africa. It is only by seeing that too much independence has landed them on the rocks that they have come to accept the device of the missionaries and to accept a little more centralization. This plan was only adopted last July. We shall know in a year or two how it will work.

Bishop Lambuth: Is this committee a local committee, representing the communities of the missionary church?

Mr. Taylor: Yes; there is a large committee and a small committee. Each committee has its place. The large committee takes the place of the National Council in Africa. Heretofore each church has been represented by a delegate for each one hundred members. That delegation has been largely lay. Now we undertake in this new arrangement that the delegates from the churches shall be first of all pastors and preachers, as the native trained leadership of the churches. Then each church is represented by one delegate, instead of four or five as heretofore, and the mission is represented by all its missionaries. And then the small committee consists of three missionaries and three ordained native missionaries, and two native lay ministers and four laymen of the native church. That committee will administer the central fund and stipends and have advisory charge over the location of ministers.

The Chairman: Will some one answer the question as to the dangers of teaching English?

Mr. Taylor: For the South African field, I would say that there is a certain element of danger. It is possible for them to get hold of books that are not good. I am sorry to say that there is at Johannesburg a place where books and pictures of an obscene character in English can be secured. On the other hand, English presents advantages that outweigh the dangers. The study of English enables them to enter into a much larger life in many ways.

TUESDAY AFTERNOON

The Chairman: The first topic of the afternoon is, "Bible Courses for Lower and Higher Schools in Africa." This will be presented by Dr. Beach.

BIBLE COURSES FOR LOWER AND HIGHER SCHOOLS IN AFRICA

Professor Harlan P. Beach, D.D., F.R.G.S., Yale University

Africa is here used in a limited sense. It is a vast continent, and its races are even more divergent than are its variations of environment and of development under the white man. If ideally provided for, Semitic and Hamitic Africa should have courses of study differing from those adapted to peoples of the Sudan and Bantu regions. As very little is being done by American Missions outside of Black Africa, except in the Nile Valley, the present paper will deal solely with the question as related to mission schools for Negroes.

In presenting the subject, the Negro is alluded to freely as one of the primitives of the world. His weaknesses have been mentioned in connection with the work needing to be done in Africa. Yet when all this is said, I wish to add as the result of much reading and a good part of a year's study of the Negro in his home environment that I regard him as a more hopeful missionary asset when given sufficient time and opportunity for training and development than one finds elsewhere among the primitives of the world. He has wholly won my respect and admiration, and anything said in this paper should not convey any net impression militating against his true worth.

Moreover, we are here pleading for a general movement in the direction of a thorough study along pedagogical and racial lines of the Bible as a great Book of life rather than of ethical theory, as the panacea for most of the social ills of the Dark Continent, as the arsenal for ammunition and ordnance to meet the ominous advance of Islam—in short, as the divine Word to the soul in a time of economic, political, and martial stress and turmoil that will bring peace and perfect understanding between blacks and whites. Perhaps African missionaries have been so engrossed in a task more manifold than that of their fellows in Asia that they have not given thought to the development of Bible

courses best adapted to their Negro students and friends, and this paper simply raises some questions of principle that may or may not be helpful.

How important the topic is is suggested by the government's report of 1912 upon education in the Subcontinent. While secular schools for white children are the main points discussed by that Commission, the prescribed curriculum, including Scripture lessons, was formerly the same for black and white children in Cape Colony. In its application to the Negro element, the criticism of Dudley Kidd, formerly an African missionary and later a specialist upon Kafir ethnography and socialism, has some weight. "The education of a backward race is as delicate a work as the training of defective or weak-minded children at home. . . . We educate them by highly trained teachers; but we let loose on the Kafir teachers whose sole qualification for their work is their goodness. The ordinary missionary may be an expert in religion, but he rarely even tries to make himself an expert in education. . . . Again, I have seen native teachers set to work to teach children as though the scholars were automata. The brain of the child seemed to be regarded as a sort of enormously capacious phonographic cylinder, and regulation lessons were hammered in so as to make dents or grooves in the brain in order that under suitable conditions the parrot lessons might be repeated." In so far as this criticism is just, it suggests the necessity of the present discussion here and especially among African educationists afield. So, too, does a remark of Rousseau in his "Emile," which might have been said of not a few Bible classes in African schools. "The apparent facility with which children learn is the cause of their ruin. We do not see that their very facility is the proof that they are learning nothing. Their smooth and polished brain reflects like a mirror objects that are presented to it; but nothing remains, nothing penetrates it." More than a grain of truth is also found in the final words of a statement of Père Carrie, quoted by Bentley in "Pioneering On the Congo:" "Protestants never trouble to teach the natives the virtues necessary to salvation, or to inculcate morality; but instead they display a mania for giving the people the Bible without their knowing or doing what it says." Granting the weaknesses contained in some of these statements and not forgetting the desirability of all the elements found in Matthew Arnold's ideal education—that it should be "an atmosphere, a discipline, and a life"—let us consider a few outstanding principles to be borne in mind in determining courses of study for Bible classes in missionary schools of Negro Africa.

I. Adaptation to Racial Conditions

Some of the criticisms of missionary education in the Dark Continent are directed toward those who exhibit more of what Browning called "the pig-of-lead pressure of the teaching-man's stupidity," than

of due regard for racial differences and for modern views of teaching. African conditions first demand our attention.

1. *The Negro's Racial Equation.* He is a primitive whose life and thought are little removed from those of his forebears, pictured on the walls of Egyptian tombs of four millenniums ago. When associated with whites, he quickly assimilates their ways and to some extent their point of view. This he does, but with an equal facility for reversion to his primitive status, if conjectures as to his condition under the foreign builders of the ancient gold towns of Zimbabwe and its vicinity and the history of retrogression in the old Kongo Empire may be cited as true evidences of this tendency. Hitherto he has been a docile learner and follower of those who are truly interested in his welfare. Imitation has been strong in the race; the lacking initiative accounts for thousands of years with no trace of advance in his evolution. As the African sloughs off his primitiveness, it is through contact with aliens representing trade, commerce, mining industries, agriculture, and religion—mainly Mohammedanism in the central belt and Christianity in the Subcontinent. The forces of material development are so preponderant and alluring that they are likely to win the Negro unless religion intervenes most powerfully. Islam is doing this in its own sensuous, material way. Christianity alone is left to bring the healing and elevating influences of Jesus to bear on Black Africa. To do this effectively means that for one central objective it must study how to apply its Book and its Christ to the life of the people.

2. *The African Environment.* Too much stress has been laid upon this factor by evolutionists; too little importance is given it in the thought of most missionaries to that Continent. African environment may be as arid as the northern stretches of the Sudan and the southern wastes of the Kalahari Desert; it may be as water-logged as the lower Niger lands and the equatorial forest in the rainy season; it may be as salubrious and sunny as the thin forests and open stretches of the Great Karroo or the high veldt of the Subcontinent's heart. Ravenous beasts may abound, as in the happy hunting grounds of British East Africa, where night is full of dread and day is defiant. The Negro may find himself this year in the swirling vortex of Africa's storm centers at Kimberly or on the Witwatersrand; and next year he returns to the heaven of his mine-compound nostalgia and dreams, the little brown home in the kraal cluster, with its beautiful cows and admiring women—to whom he too often brings the hidden death of mine-contracted diseases. Not only do these varying surroundings affect the African physically, but they likewise influence his moral and religious life and action. His desires and dreads, his ethics and his sins, his worship and his creed, all bear the mark of his environment. If Christianity is to regenerate the man, its messengers certainly should know and utilize any sparks

of light derivable from his surroundings, and even more they should find in the Bible varied balms for his grievous environmental wounds.

3. *Negro Characteristics.* Outstanding features of the untutored African mind are an unusually developed memory and an almost utter lack of reflection. Even when in missionary schools, certain educators have questioned whether the government's examinations as the criterion for grants-in-aid are not pernicious, so easy is it for black children to memorize whole books, and hence pass, when an almost vacant mind devoid of genuine thought was present during school hours. Just now we are being fascinated by Jean Mackenzie's wonderful interpretations of African life; but not all Negroes are Bulus, nor are all witnesses poets with a Christian sympathy which "o'erleaps itself and falls on t'other side." Thoughtful application of memorized Scripture is the demand here.

Another mental peculiarity found nowhere else in such large measure is that of arrested development beginning at puberty. We do not attempt to discuss this mooted question. Whether its cause is a physical one connected with premature closing of cranial sutures, or whether, as so many incline to believe, it is due to the full abandon to sexual thought, word, and act at that critical period, authorities do not confidently tell us. One thing seems to be true, that if youths can be kept in school until the twenties, and if during this period they are under helpful influences and restraints, no important mental arrest is noticeable. Hundreds of Negro business men, teachers, preachers, and a few literary men of the race in Africa, supply the proof of continued mental development throughout life. So far as it is true that the Negro ceases to develop mentally at fifteen, it suggests the great responsibility of the church to supply him with a full amount of religious knowledge and impulse during this early period.

It seems to be the unanimous belief of ethnologists and ethnographers that the Negro race is more prone to sensualism than any other important peoples. The practical nudeness of their women and the relaxing climate may account for this in part. From Algeria in white Africa through Negrodom to Cape Town, we found everywhere the trail of sensuality and sins of the flesh affecting white and black men alike. The Christian Negroes of Angola responded experientially to the assertion of one of their number who had crossed Africa on foot along Livingstone's old trail to St. Paul de Loanda. "Sensuality," said he, "is our besetting sin; and as ministers of Christ's Holy Church, there is no hope for us unless we spend much time alone in the long grass seeking strength from His Word and His Spirit." Can Bible study afford—through prudery, or Tartufery possibly—to leave out of account plain teachings as to bodily purity that men may be fit shrines for the Holy Spirit?

Perhaps fear is no more characteristic of Africans than of other races as beset with dangers physical, meteorological, and demoniacal—in the firm belief—as are these nature peoples. Dread of malignant spirits and of even more malevolent enemies from hostile tribes is a prominent element in their life, despite their bravery in open warfare. Other emotions are present in a marked degree, as witness the tribal name Ova-Herero, "Merry People," and the bliss of those who have "got happy" even in our American Negro revival meetings. Sorrow, depression, hope, are additional feelings which dominate their life more than in most races. Such traits call for restraints and for encouragement. The Bible has its place here also.

A further word as to the African's moral and religious needs, though not all that is said here is exclusively peculiar to him. Truthfulness is only relative and to be regarded when in the presence of the chief or his indunas. Righteousness is mainly compliance with tribal custom, and not the recognition of rightness abstractly considered, or as desired by the higher powers. Conscience is quite as active in an African's teens as among us; but the common testimony is that it is seared soon thereafter so as not to be regulative in conduct. Some of his folklore is mildly inhibitory, though never claiming divine origin with accompanying punitive power. His religious leaders are a powerful factor in life through their fetishtic and ancestor worship syncretism. Millions have gone to death through their domination and ordeals. Yet so sensitive are these people to religion—superstition most would say—that they rank next to Hindus in religiosity. Here is the partial explanation of Pentecosts in Uganda, Nyasaland, Kamerun, and the Lower Congo. Here is also the opportunity and the necessity for a biblical basis for further advances of the Kingdom. Thorough Bible study is especially demanded in revival regions where so much voluntary service is done. In other sections aberrations of Ethiopianism, in some cases leading to governmental interference, show how dangerous it is for Negroes who are not fully taught in the Bible and truly converted to pose as religious leaders of this highly emotional race.

II. Adaptation to Missionary Demands

It is obvious that Bible courses should be decided upon in view of some or all of the racial conditions enumerated. It is equally manifest that missionaries must bear in mind the demands of their own program in its entirety.

1. *The Bible and Personal Living.* Protestantism, more than Roman Catholicism, and vastly more than Africa's tribalism and clan system, emphasizes the individual's relation to God. The Church must supplement his religious communism by ministering to the Negro as one who must stand naked and unsupported by the tribe before the judg-

ment-seat of God; for this is a position that with a flamboyant or less lurid and Dantesque presentation of the physical consequences of guilt forms the effective background of many Negro sermons in Africa. While Jehovah is a God answering by fire, He is preeminently the Father of men whose tender love shepherds childhood and old age alike. "I and my Father" should be made an indigenous phrase; and "I must be about my Father's business" should be the categorical imperative of black children and their gray-haired grandsires alike. Exactly how this may be done biblical story and precept make clear, *mutatis mutandis*. The African book-pocket, right over the heart, more often contains a Testament than any other volume, a parable of what mission schools should make the Bible, "The Book of the Heart."

2. *The Book of the Church.* As the mission school is the training place for the Church immeasurably more than schools in America, the Bible should be taught with this in view, a fact that is commonly recognized in mission teaching. It is a volume of prime value in the Church itself, as an aid to worship. Except in liturgical congregations, we were impressed with the slight use that was being made of it for such a purpose. And yet the race is notorious for its delight in joint utterance, whether in prose or song. When memorizing is so easy, it would seem that school children should be provided with Scripture service books, a lectionary to be used not only in the church, but also as the arsenal from which weapons in mature years are brought to meet opposers at the communal fireplaces in the Kalahari Desert and as the liturgy for the central prayer-meeting fire of beast-encircled Kikuyu kraals.

3. *The Book Afield.* Without the printing press to aid him, St. Paul abode long at entrepôts like Ephesus, and by word of mouth the Gospel sounded forth into all Asia Minor. Caravans came and went, and the camel-driver carried back the Glad Tidings to curious nightly groups which gathered round to hear the news from afar. African carriers are to-day the walking newspapers of that continent. Not a few *safari* leaders are men who have been through Christian schools, and a still larger number of the bearers have been taught there also. What parts of this Bible are best adapted to catch the ear of headmen and commoners in the villages of the transcontinental trade route? If the mission school has given these men such passages, stored in memory for times like these, it has added just so many gospelers to its volunteer force.

The evangelist needs the Book even more than he needs Christian men on *safari*. Here again the Church school should supply him with a selection of the most usable material. This should not be chosen by missionaries, nor by the immature student. Fifty native evangelists of long experience in kraal itineration could in two or three days of conference and comparison of views supply schools with material which

had been found most helpful in various phases of itinerant work. Such texts and chapters, culled out of a composite experience, would be the gold of the tyro evangelist and would save him years of experimentation as to what Scriptures are most useful. These same experts might go a step further and record the illustration from folklore and common life which best illuminated the text or paralleled the chapter. Such commentaries would be more useful among the uninstructed tribes than all the learned tomes of Christian exegetes.

4. *The Bible and African Social Life.* Dr. Dennis's monumental work on "Christian Missions and Social Progress," which is really a vast yet careful rescript drawn from mature missionary observation, has some of its worst things to say from African information. How is this sad, enemy-hating, polygamous, beer-drinking, orgy-debauched people to be saved for decency and altruism? By the same power that entered a city which gave to the ancient world the shameful verb, "to Corinthianize," and which nevertheless merited the phrase of St. Paul's epistle, "To the saints that are in Corinth." Witch and wizard and their medicines of the most uncanny and revolting composition have not saved Africans after millenniums of opportunity. Islam elevates the race in certain respects, satisfies it with its own humanity and weakness, but does not change the heart nor sanctify the ambitions of men.

Again, helpful as European governments have been in certain public aspects of social life, Christianity is the last resort. The Bible is one of its weapons, its two-edged sword to give the *coup de grâce* to social wrongs which Islam partly forbade, partly condoned, partly approved, and which government could not destroy because Mohammedans might thereby be incited to rebel. When one remembers that the Bible was written by men of an older and less developed civilization than our own, and yet is today being made the basis of discussions as to social wrongs and rights, surely it contains the material which is even better adapted to regulate and reform the social ills of Black Africa. Such materials should be emphasized in mission school instruction of higher classes.

III. Adaptation to Modern Views of Education

That Bible courses should be decided upon in accordance with such views will be granted by most. The disagreement would come as to whether the peculiar conditions of African mind and life did not demand a choice of materials which is beyond the experience of advanced educationists in America and Europe. It might be urged that an ounce of African experience is worth a ton of Teachers College theory and New York practice. A professor in that College would probably grant that no theory can be valid that is not based upon existing mental conditions and racial environment. Yet he would insist

upon the inclusion of certain fundamental possessions of all minds and of experiences common to the entire race. Undoubtedly the adaptation called for in this case must depend upon modern theory and African experience judiciously cooperating.

1. *Age Adaptation.* It would seem self-evident that milk for babes and strong meat for men was the scriptural warrant for a plan of study which would apportion Bible lessons on an age basis. Yet many an African school neglects to differentiate carefully, partly perhaps because children of all grades memorize easily; and as Bible teaching in their school is mainly that, the material chosen matters little. The stage of mental development in differing classes may be remedied by some teachers through explanations given to the younger pupils. Yet if a mission school piccaninny dared to protest and had the wit, he might do so in the words of a Chinese Christian who had been trying somewhat ineffectively to understand the Epistle to the Romans, St. Paul's masterpiece of logic, through a translation of Hodge's commentary on it, and who remarked with a hopeless sigh, "Yüeh chiang, yüeh pu ming pai," "The more it is explained, the more it is not clear."

2. *Environment Adaptation.* If education is to be closely concerned with the conduct of life and become an aid to personal development, surely those teachings of the Bible having most to do with parallels to African conditions should be carefully taught. Daniel in the lions' den is an experience little valuable in New York city; it is wonderfully calculated to help people living among man-eaters. King Daudi's Prime Minister, Sir Apolo Kagwa, could stay his heart on the deliverance of the Three Children from the fiery furnace when he fled as royal page from King Mwanga's fires which roasted Baganda converts. The Psalms voice the real experiences of beleaguered and persecuted Negroes in certain sections of Africa.

3. *Apperception's Place.* Critics mention the absence of even this fundamental factor in certain mission schools. Instead of proceeding from the known to new truths and lessons, the tendency of Bible teaching is to plunge the African child into remotely ancient and utterly foreign scenes and experiences. We do not recall any school of the Dark Continent which was teaching the Bible with the boy or girl as the starting-point and the kraal the theater of necessary action.

4. *Rote and Reason.* Rote is ever present in Bible teaching; reason is not so evident except in advanced classes of older students. As previously intimated, this is a standing objection made by the government to all phases of mission school instruction. Our modern Sunday schools emphasize the sweet reasonableness of Christianity; it should be so in Africa.

5. *Vocational Bible Teaching.* Vocational factors in education are common enough in our American thought and educational progress.

Using the word in its original and adapted sense, mission schools should make the Bible hour count for both. It should be technically vocational for the higher classes, many of whom will be teachers, more teacher-evangelists, and a select few Christian pastors and leaders of the Church. But in its adapted sense, Bible teaching, from the primary schools through the senior year at Amanzimtote and Lovedale, should be vocational—the vocation of the Christian life. Children and adults alike are called with a higher calling—to purity of thought, unselfishness in act, patience when opposed and ostracised, persistence in service even of the unthankful and evil, love to God and man evidenced in a thousand ways. As a chance visitor in African schools, I did not find Bible courses that were preparing younger pupils for this vocation, save as such Scripture incidentally aided in preparing them for daily, sacrificial living.

6. *Graded Instruction.* Except as some Missions were using graded lessons worked out for American and European Sunday schools, or were following the suggestions of government schedules, I do not recall any graded system of Bible instruction. I cannot believe that such gradation, based on the African conditions and scene, has been left undone. But has it been done devoutly *and scientifically,* and has the last word been said on the subject? India, China, and Japan have thought it worth while to requisition men for help in revising and adapting secular and Sunday school instruction to the needs and demands of those advanced peoples. Is there not far greater need of Bible specialists, religious education leaders, and folk psychologists who as collaborators shall make an expert study of the Dark Continent with the specific aim of hastening its uplift and enriching its life through the use of the Bible fulcrum made efficient through the human levers in its Christian schools?

Discussion

The Chairman: We have good material for discussion in this paper, and we have experts here from whom we should learn both the theoretical and practical sides of the subject.

Dr. Beach: I objected very strongly to writing this paper. I spent a year in Africa and saw a great deal in an extensive way; but I have not had an opportunity to look into the matter carefully. I collected a good amount of material from Algiers down to Cape Town, and then left the material in a sleeper and never saw it again. But it seems to me that when we have such men as we have here today it is too bad for a superficial observer to present a paper like this. Mr. Taylor and others here could do something that would be really helpful. I wish we could have their views.

Bishop Lambuth: I was profoundly impressed at Luebo by the wisdom of Dr. Morrison, of the Southern Presbyterian Board, in lending himself so largely to the teaching of the Bible, not only to the teachers

and evangelists gathering at the mission station for instruction, but also to the workers before they returned to their work after the noon rest. He felt he could not do a wiser thing than make careful preparation himself to lend what influence and power of personality he had to the teaching of the Word of God. It has had educational and inspirational influence upon the men who have gone out as teachers and evangelists throughout that central part of Africa. He has taken all of those lessons that he prepared and put them into shape. He takes a text paragraph at a time, makes his own explanation and application, with adaptation, as he goes along. Taking the text out of the setting of what we have here, he has applied it to African life, and in this way made an exceedingly powerful and helpful contribution to biblical instruction.

Bishop Hartzell: I want personally to thank Dr. Beach for this paper. It is the most able and suggestive paper on the subject of the Bible in Africa that I have ever heard. He has done a great service. I think there should be special mention made of his suggestion in this paper that we should prepare specialists for this work.

Mr. Steed: I would like to ask a question on that matter of apperception. Dr. Beach says that we should proceed from the known to the unknown. What would be the process? Would it be to link up their own experience with the new experience we wish them to have?

Dr. Beach: I have not had experience. They are different from most parts of the world there in that they do not have any great books, as in most non-Christian areas of the world. The nearest approach is folk lore. In certain cases there are elements that can be used as the starting point. Apperception begins with daily experience, and from that we can move on.

Mr. Taylor: By way of commendation of Dr. Beach's enlightening paper, I certainly hope that whatever may be done with the results of this conference that paper may be printed. I think that every missionary in South Africa would want a copy. We should have it for our next general conference in South Africa as a basis for a general scheme of Bible teaching in our schools.

With regard to working from the known to the unknown, I might add one hint. Take, for instance, the likeness between living conditions of the people in the Bible and the living conditions of the people in Africa today. There is a point of contact at once. They ask, for instance, why they should give up polygamy. David and Solomon were polygamists. They get a wrong impression of the Bible. We have tried to make these Old Testament men into New Testament saints. We must show our African Christians the results of Christianity in raising the general standard of humanity from early times.

In our primary schools, for the last ten or fifteen years, considerable advance has been made in Bible teaching. It is based largely upon biog-

raphy—starting with the Old Testament and working into the New Testament. In the normal school, and in the boarding schools, an attempt has been made to train the pupils in Sunday school methods. It is only experimental thus far; but we hope a great deal is to be accomplished by sending out our pupils trained in Sunday school methods.

SUCCESSFUL METHODS OF EVANGELISTIC ITINERATION

The Chairman: In the discussion of "Successful Methods of Evangelistic Itineration," no one has been asked to speak. It is to be an open parliament. We hope you will use all the time.

Mr. Moody: I have been in the habit of doing itinerating work about four or five months in the year. I make about two villages in a day. In connection with the work, of course, I try to straighten out whatever I can in the native church. At times I try to get schools started. Along with that we also take care of some of the sick folks and try to help them out. In the evening we have one kind of a service, and in the morning we have one that is a little different. In the evening we generally have quite a little singing. Then we have some reciting of Scripture, and then we preach about an hour. In the middle of the day it is hard to get people together. The men are away hunting or fishing and trading, or getting sticks and grass for their roofs. The women are in the garden. In the morning, after the school gets started, we preach again. And so we go on day by day for a month or six weeks.

The Chairman: Do you ever ask for decisions for Christ in these meetings?

Mr. Moody: As a rule we examine those whom the native teachers think are right. They are examined by us, and then later on, after a month or three months, they were examined at the station center. There is very little calling for decisions at these meetings. There is a good deal of personal work done, as we meet individuals on the field, in the village, or in the market. But there is very little of what we call decisions, in the sense of having men stand up.

Mr. Neipp: There are two ways of itineration. You go yourself, or you send your native evangelist. It is my pleasure to take the trip whenever I can. As I am most of the time alone at the station, however, I must stay at home and send out the native worker. Whenever I can go to the Christian villages I make it a point to appoint a man—he may be an elder or a Christian or just a good man—to choose helpers among the people. Occasionally I speak, but I like very much to listen and notice the way they approach the natives. That is for the day. Then at night I have the bigger part.

Then another thing. I ask these evangelists to give a report of the people they have met, how many meetings they have held, etc. These reports are read in the church meetings at night, for the people like very much to hear what is going on. In this way we follow up the work done by the natives.

Mr. Pinney: If this successful work means successful to the missionary or successful to the work, it would be two different lines of labor in our part of West Africa. We can waste a lot of time for a week or two chasing off into the bush with our gun or fishing tackle, or having a good time getting away from the mission station. But if we want to make this work successful, we have to follow up our itineration just as we would follow up a business line in this country. Of course we cannot use written letters; but we must go and speak to them. We cannot afford to go into a village where our visit is not anticipated. We must, when we go out, have a regular itinerary and be announced to be there on a certain day. As I am a medical man, we usually have a great big clinic to attend to. That is usually followed by some sort of meeting. Then the individuals, as they are treated, as their history is taken, as they are advised to come into the mission station hospital, give us an opportunity to have a personal touch with them. But if it were just a matter of going out in one direction one week and in another direction the next week, we could spend all of our time just going back and forth. We have only scratched the African very shallowly. He comes up and he says, "I want you to take my name and remember me. I am just in line with all that you want me to be." But if we are to get results we must go over the ground again and again until it is as routine as our station work. We do not try to rush away back into the interior and do a spectacular piece of work, but we get over a small territory. We see individuals. And we do not see them once or twice, but we see them again and again until we see them through, and only then can we say our medical itineration or our evangelistic itineration is successful—to anyone except the missionary, who has a good time when he makes a nice little trip. It may be good for him, but it is no good to the men to whom he goes.

Mr. Taylor: I have had the privilege in the past two years of spending my vacations in itineration work. If a man is in the school work all the year he needs this itineration work in his vacations. In the past two years I have found it helpful to do itineration work on foot. It builds up the body. It is better all around.

The first time I took native students and arranged an itinerary, and to each place we went I took a magic lantern with slides on the life of Christ. We hired a donkey and made a pack saddle of some planks and sacking. We tramped fifteen to twenty miles a day. We planned to take in one station a day. We usually had a service in the morning before leaving the place where we spent the night, and planned to get to the

next station for a noon-day service. Then we had a lantern lecture in the evening.

We had pledge cards of two sorts. One was an expression of a desire to make a start for the first time, and the other was the pledge for the backslider. The native students took down the names of each of these two types. After I got home they were sorted and I sent a list to the pastor in charge of each station, asking that he follow them up. We got one hundred and twenty-five conversions from the month's trip. After four or five months I received a report from an energetic pastor at one station showing that out of twenty-six who signed the cards at his station he had twenty in his inquirers' class, and the other six he was after. That shows the results when follow-up work is properly done.

During the first trip we made on this itineration work we visited each station, and I felt obliged to leave some slight contribution to the people who had entertained us. Consequently I came back with a little bill of thirty-five or forty dollars. I made up my mind not to do that the next year. I sent out a program showing what we would do, and made a condition of our second visit that they would let us have carriers and furnish us with food, and do it without any expectation of return. That trip cost us nothing but railway fare, where we could travel by railway, and the spiritual results were far greater than before. They were getting something they were paying for.

Bishop Hamilton: I would like to refer to one method of evangelistic work in German East Africa. A white man can hardly itinerate under the equator as in Cape Colony. Our men have endeavored to work on the theory that Africa must be won by the African. From the first we have given systematic training to evangelists. When you have ten thousand natives at each station, one or two white men cannot reach those people. They send out their trained evangelists whom they have instructed to keep a diary in which they must tell their experiences of every day. That gives them an opportunity to follow things up afterward.

These diaries have been exceedingly interesting. For example, here is where they came upon an old man in the cornfield, and they said, "Grandfather, have you got two hoes for us?" And he replies, "O, you are white men! You do not know how to work!" "Give us a hoe and we will show you." And then they work with him all the morning. They accept the food that he offers to share with them. They sit with his wife or with his wives. Then they say, "Grandfather, would you like to hear an interesting story?" Of course he would like to hear it. So they tell the story of the Prodigal Son. In such a way as this they get in touch with the people. But for results it is very important that the work be followed up.

Mr. Dysart: In the Rhodesian field a missionary and two native evangelists go out and spend two or three weeks among the people. We do

not send word ahead that we are coming, because oftentimes we find our people scattered, and we get them together as we have opportunity, always making it a point to stop at the larger kraals for our noonday rest and for the night. When the missionary and the evangelists get the people together, the missionary himself often speaks. I find that if I speak it gives dignity to the message, for it is a message from a white man. Then I always have the native evangelists speak, for they are always much more fitted to present the message effectively than we are. But oftentimes I think they could not do it so effectively if it were not for the training that we try to give our evangelists. We have a regular training school for evangelists. The object of these tours is, for one thing, to give the Gospel to people who have not heard it, and that is still possible in parts of our field. The second object is to come into touch with the people so that they will know who we are. When I go out I always make it a point to have myself well introduced as a member of the mission. In that way people become acquainted with us. And when the doctor is along we always have plenty of cases to attend to, and they have learned that we are not white men to be feared, but that we are white men who are trying to help the people. After we get back to our mission station there are oftentimes several boys seeking to enter our schools, where they are under Christian influence, and where over eighty per cent of them come in that way into an open and steadfast Christian life.

We do not encourage very much the confession of Christ in our meetings, because we do not feel that it is wise. They will get up and say, "I want to be a Christian," or, "I am going to be a Christian now," because they feel that is what the white man wants them to say. I try to leave that largely with the evangelists. They sometimes give such an opportunity, when they understand the person who is expressing that desire.

But we feel that the most permanent results of an evangelistic tour are in getting acquainted with the people and getting them to come to our schools where we can get hold of them in a real sense. And then, of course, there is the medical work, which is a great help to the people where we go.

Mr. Bates: I cannot give you anything of personal experience on the field. All I can give you is in my relation as a layman at home with the missionary. I was thinking about a report I had from a man who is doing this itinerating work in India. He sent to the native evangelist a little book with forty or fifty leaves, in which he asked for that man's report for each day. If the evangelist spoke with a man he reported it. If he found a child who needed help he reported that. I suppose that work is a good deal as it is here.

I am delighted to be connected with a body of men who are missionaries, and I take my hat off to you people who are doing God's work in Africa and putting your life into it.

Bishop Lambuth: When I went to Africa the second time to attend to some new missionary territory, and reached Luebo, to spend a few days there at the Presbyterian Mission, they said to me, "We have three hundred evangelists. You are starting a new mission five hundred miles from here. You ought to have some evangelists." I said, "Yes; I ought to have a good many things that I have not." They said, "We will give you some of ours." Two men offered to go. They said, "We will go back and ask our wives if they are willing." They were, and from that time on they became Methodists. They threw up their jobs, sold their little garden plots, and they are there now at that mission at work.

The Chairman: The next topic will be presented by Dr. A. W. Halsey, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church in U. S. A. His paper is on the "Developing of the Missionary Spirit in the African Church."

DEVELOPING THE MISSIONARY SPIRIT IN THE AFRICAN CHURCH

The Rev. A. Woodruff Halsey, D.D., Secretary Board of Foreign Missions of the Presbyterian Church, U. S. A.

Africa has been called the "laboratory of Christianity." Let me ask you to spend a few moments with me in one room of this laboratory.

The statements I am about to make regarding the Mission of the Presbyterian Church, U. S. A., Cameroun, West Africa, could be duplicated in the story of Uganda, in Fraser's "Winning a Primitive People," the story of Nyassa, in the marvelous work of the great missionary societies in the Congo, or further north in Nigeria, and on the gold and grain coasts of the dark continent, or the wonderful work in Rhodesia, on the Zambesi, Natal, or Basutoland.

Whatever of success missions have attained in Africa has been due, so far as my reading goes, to the development of a strong, virile missionary spirit. In Cameroun, at least, this spirit was developed along the following lines:

The death of "dash." The first word I learned in Africa was "dash." Over and over again in the Congo Française region, which I first visited, a native, who knew but little English, would say, "You dash me?" The word was new; the idea old. The "dash" was a gift, present, extra fee, reward, merit. There were two groups of missionaries, just as in all mission work in the home land today there are the same two groups. One held to the "dash" theory, the other repudiated it. I was not permitted, even after a thirty days' tramp in the interior, to bestow any "dash" on the carriers, who so faithfully carried the impedimenta so necessary for our comfort. At the close of the journey, after due

consultation, the munificent sum of one cent a day extra was given. To me it seemed ridiculously small. The missionaries were firm. They fought for a principle. After the lapse of twelve years I am satisfied they were right. The entire contest in the mission raged around one thought of whether the African should be cared for as a child or treated as a full-grown man, whether the Gospel was something so great in itself that it should induce you to give your substance, time, energies, and spirit, or whether you were to receive gifts from the missionary and the people of far away lands, as from a great philanthropist, the convert doing the missionary a favor by receiving his gift.

In the Gaboon Mission one day the helpers were sulky. Formerly the missionary "dashed" them tins of beef and other delicacies dear to the African heart. The missionary conducting our party refused to do this. He paid full wages, intimating that at the close of the trip, if faithful, they might receive a gratuity, something extra.

In the Cameroun country I was called to decide a palaver. A poor woman had been charged by the missionary physician for medicines about the equivalent of twelve cents. She claimed poverty. Her missionary advocate, defender of the old view, said it was a shame to make a charge. The physician was firm. He intimated that this particular woman spent more in tobacco each week than would pay for the medicine. It was not a question of self-support; it was a question of character, the development of Christian grace, the instilling into the native character the fundamental idea which should dominate his life and the life of the church of the future. The Gospel was the greatest gift of God to him. He must show gratitude by some self-sacrifice. This ran through the mission work. African pupils either had to be paid to come to school or tuition was remitted, and in addition the pupil received his food. The materialistic headman or chief, noting the benefits of education, would send a group of boys to the station school. I saw boys, callow youth and men of middle age, and older men and women, grouped in one class, taught by a trained woman. It was profitable to go to school. They were obtaining that which would put them in advance of their fellows and in the way of securing good positions. The moment the mission changed this and obliterated the "dash" from the school, even compelling the chief to build a schoolhouse in his town, provide a house for the teacher, and pay a small stipend, you lost some pupils, but you acquired a big asset; to wit: character.

The "dash" idea affected the ministry. The licentiate, the helper, all were paid in many cases more money than they could earn in any other vocation. In the church life the Mission insisted that the missionary should be supervisor, not pastor. In the largest church in the Mission the missionary was in evidence, but the native licentiate was given much responsibility. The missionary examined for final reception into mem-

bership. He kept affairs well in hand, but he spent much time in itinerating. He supervised a world at large. He trained pastors.

The new method, slow at first, produced a wonderful change. The native was quick to appreciate the difference. The younger men hailed with delight a policy which gave them recognition and position unknown under the old system. It produced an appetite for things intellectual. Even the wily chief was quick to see the benefit of a school in his own town albeit he was paying for it. In my judgment the *village* school was the crux of the whole situation. I put the emphasis on the word "village." Villages contended with each other for the establishment of schools. A holy competition was engendered. The fact that a native boy could teach in a school became a spur to every boy who had in him the slightest desire for uplift. But, mark you, it was not mere education. That has been tried in India and failed. In the little group of schools established each teacher was a Christian boy. On Sunday he became a preacher. The African is a born talker. He is also a good listener. Chiefs leading immoral lives, who had no thought of becoming Christians any more than Agrippa, when he desired to hear Paul, took pride in a service where hundreds gathered to listen to one of his boys reading, singing, teaching, preaching. The homiletical product was not of a high order, but it was direct—temperance, righteousness, a judgment to come.

News travels rapidly in Africa. The demand for schools became and still continues to be much greater than the supply. Take a single group of figures. In 1904, 964 pupils in the schools in Cameroun. Most of them, practically all, in station schools as boarders or living within short distance. Much "dash" work. 1914 nearly 11,000 under instruction; largely self-supporting. The Christian school appealed to the best there was in the native character and did not either pauperize him by gifts or weaken him by a failure to develop all latent character potentialities.

Growth followed rapidly and, of necessity, a social uplift. Christian industrial work which had lagged before sprang into full life. Attendance at church services in the villages and in the stations increased greatly.

Mr. M. R. Hilford in a very interesting article in the Missionary Review of June, 1916, page 414, stated that:

"The writer has had experience in a region of interior Africa where the evangelistic method of missionary work had been used to the practical exclusion of all others, with the result that after twenty years of earnest effort, there were not a half dozen native Christians in good standing in the entire mission; there was scarcely a native in the whole world who could read intelligently in either his own or the English language; there was no development of normal home life; no nucleus of a Christian community. It seems certain that until some way is found for the establishment of normal home and family life among these people in addition to

the preaching of the Gospel, the progress of missionary work will continue to be slow and costly."

And again at page 416,—

"I traveled on the same steamer with an old missionary who was superintendent of one of these industrial schools. He was thoroughly discouraged with the proposition and said, 'Our Board is spending twelve thousand dollars a year on that school, but it is getting us nowhere.' Questioned about the conditions he said, 'We turn out large numbers of tailors, carpenters, and printers, but as soon as they graduate, off they go to the Coast and our mission is not built up at all.' "

I do not know who the "old missionary" was, or the type of school, but his experience is entirely different from what the Presbyterian Mission experienced in Cameroun. The industrial work sprang out of the educational work, which was intensely evangelistic.

In Elat, our great mission station, we have a large school, known as the "Frank D. James Industrial School." The story of that school reads like a romance, until you recognize that back of it were the village school, the village church, and, in consequence, the development of the fibre of the native character. No one is admitted to that school who will not give up "making medicine" and throw away his fetishes. While an open confession of faith is not required, the head of the school refuses to deal with men who have not in the village schools learned the folly of the fetish, the witch doctor, the necromancer and superstition.

It is true, as Mr. Hilford says, the tendency is to change the environment. This is the story of every mission in a large city. It is impossible to implant the Gospel in a family living in a tenement without at once creating the desire to move out of the tenement into better quarters.

The education was thoroughly Christian. The uplift was not social but spiritual. The spiritual at once developed the mission spirit. From the beginning of the new movement the growth in the mission was most remarkable. Ten years ago church members and communicants numbered less than 2,000; at the outbreak of the war, in the neighborhood of 40,000. A year after the war had ceased in Cameroun, the great church at Elat, divided into eight churches, and where in 1902 there was a constituency of 4 women and 2 men, at the death of the founder of that church a few weeks ago, the Rev. William Moore Dager, there were in the churches, growing out of the Elat Church, in catechumens and church members, at least 25,000, and adherents many thousands more. This was not due either to the school, as such, or to the splendid industrial work, but the dominance of the missionary spirit throughout the entire mission.

The 20 or more churches in the Mission are entirely self-supporting. The entire native force ten years ago was less than 60; today more than 600. In only a few stations is any money asked for the support of the

native work of whatever class. Old "Dash," a good dog, is dead and buried. Not a question of numbers; a question of spirit, of the development of character, which it seems to me is the result of what seems to be a right method, at least for primitive races.

If you will look into Mr. Donald Fraser's volume "Winning a Primitive People," already alluded to, you get almost the same story. Page after page of this volume, with change of names, could be written for the West Africa Mission.

In order to make this very forcible, let me go back to a grave in Angom—that of a noble man of God, the Rev. Arthur W. Marling. I stood at his grave and these were the thoughts that came to me. The Board opened a station at Angom in Congo Française. Seventeen years there labored a man of God, saintly, devout. He gave of his best; laid down his life there. His body rests at Angom. He was preeminently an evangelist. There was no school. He had a small group of devout Christians. I met a number of them years after his death. They pronounced his name with reverence. One wonders what would have been the result if, instead of tireless itineration, of aiding these peoples as he did in many ways, he had devoted his time to training men and women to carry the Gospel to their own countrymen. Some results of his work remain. No such godly seed could be planted in any soil and not bear fruit. But in Cameroun the missionary multiplied himself by training the native Christian in character, creating an appetite for knowledge, but with the dynamic of Christian love back of it. Skill was shown. Young men in the station school who gave evidence of special aptitude were placed in normal classes. These were sent to take charge of schools, but not one of them unless possessed with the evangelistic spirit. No non-Christian teacher; all possessed the supreme spirit. The people were taught, "The Gospel has done everything for you. Build your own houses. Support your own evangelists." Think of eight churches, each of them supporting 31 Bible readers or helpers—248 in all. Yet that was done last year in the Cameroun field, not because of large wealth or large numbers, but by largely developed spiritual character in which the doctrine emphasized by St. Paul, of all the words he remembered of the Lord, was enforced; namely: "It is more blessed to give than to receive."

Let me tell you a story of seven years ago, and then one seven months ago. Seven years ago a teacher went to a village. This is what he found:

"The people promised to build a schoolhouse, but on my arrival I found the school in the palaver-house, and only the ground cleared for a schoolhouse. This was a heartrending sight to see fifty boys working at their slates in a place abandoned by the men of the village. I called the men together and told them of the promise they had broken, and asked them what they would do if God would break that great promise of saving their souls through Christ? I told them I came to see the school

they promised to build, and I intended to see it before I left. I told each of the fifty boys to bring one bamboo pole the next morning, which they did. Friday morning I inspected the school, and in the afternoon I closed the school and told the boys to put up the poles for the house. The wheel was a handy thing to go from town to town, and write up names of men who were to bring mats and bark. This they did, and Saturday morning all the boys were on the place ready to build. Then began a happy period of time. Hymns were sung, yells given. 'Ho je bo! Ho je bo!' was repeated quite often; and, in fact, everything to carry one back to the old-time barn-raisings. At noon Saturday I left Biba with a schoolhouse to be completed in the afternoon. O, how the boys did cheer for their new house! Proud as peacocks that they built it themselves; and the men exclaimed over and over, 'Who ever saw boys build a house like that before.' Indeed, it is a great thing to think the boys in Africa want school, and will build their own house if they are shown."

Another story. This is from a letter dated at Fulasi (a station only opened a short time ago), July, 1917.

"At some of our communion places the church buildings were in need of repair. We asked the people to build the new buildings without pay and they have responded. We have built three buildings, two to hold a little over two thousand and one to hold a little over two thousand five hundred. Next month we will start another new building to hold over two thousand people. The new building at Endenge is the wonder of the country. When we got there for our last communion it seemed best to build at once. So on Sabbath it was announced that tomorrow we would start the new building and that we would stay over two weeks to put up this building. On Monday morning there were one hundred men on hand and at the end of two weeks the building was up and ready for the seats. There is not a nail in the building; we used bush rope to tie the sticks."

The spirit is the same as in 1910. Eighteen months of war. The entire mission field was tramped over by hostile armies; wild, fierce, pagan men, armed with modern rifles, and all their baser passions let loose. The war was over in February, 1916. July, 1917, we read of a new departure in the Mission. The people of Efulen, by no means the largest station, gave 5,995 days of service. In other words the Christians at Efulen station, the station which during the war was occupied as a military post by the German Government, within a year after the close of the war pledged nearly 6,000 days of service for the harvesting of souls. A free gift of life, a true missionary gift.

One out-station at Olama, on a Sunday in July, 1917, the congregation pledged 3,465 days for the Lord. Olama is a new name in Cameroun. It is not yet on the missionary map.

Rome was not built in a day. These results in a congregation tested

by fire are due to basal traits of character. They hearken back to the hour when the "dash" system was thrown out, the village school introduced, with the imperative and tremendous accent on Christian education, and gratitude instilled as a cardinal virtue, *saved to serve.*

Three or four observations may help us in the discussion of this question.

1. Much must be said for the missionary. The missionary in Africa is not an extraordinary man, but you do not hear him talking about the "inferior breed of men" to be found in Africa. He first recognized the possibilities, mental, moral, and spiritual, in the African character. As Miss Mackenzie, one of our most talented missionaries now in Africa, said a year ago only a few days before she sailed:

"One learns to love the African and to appreciate his great mental and moral possibilities."

Mr. Grubb, in his interesting volume "A Church in the Wilds," which describes his work among the Indians in Paraguay, has a very significent statement. He says—

"The Lengua-Mascoy Indians had no literature and no mental training to fit them accurately to criticize and distinguish between the true and false; but they instinctively knew a good and loving action when they saw it, and could tell as well as any other people whether a man was sincere or not."

This is simply enlargement of Miss Mackenzie's statement about appreciating the possibilities of native character.

I believe that the success of the missionary in Africa has been due fundamentally to the appreciation by the African of the missionary's love for him and to the fact that he saw clearly two things—the love of the missionary for him and the appreciation on the part of the missionary of the possibility of his uplift. Stated in logical order I would say that the missionary first showed the African he loved him; second, he trusted him; third, he gave him responsibility, and fourth, he believed in his capacity for development.

2. It was a long struggle before the Mission was able to establish firmly the primary Christian school. He created an appetite for things intellectual and spiritual. There is a striking passage in Symonds's "Italian Renaissance," where, in describing the crimes and madness of the despots who governed Italy at the dawn of the Renaissance, he states—"This was an age in which even the wildest and most perfidious of tyrants felt the ennobling influences and the sacred thirst of knowledge." It is a far call from the fair Italian city life of the fourteenth century to the untutored African in the heart of Bulu land in the twentieth century, but one is impressed with the fact that even the pagan Bulu felt the ennobling influence of the "sacred thirst for knowledge." Now when that is presented to him, suffused with the Christian conception,

you have the basis for the missionary spirit. The missionary put the emphasis on Christian education. He exalted it. It was the pearl of great price. It routed fanaticism, it drove out superstition, it created at once high ideals, ambitions, desires, which could only eventuate in nobility of character in service. Not merely is the Bible taught every day in these village schools; but the schoolhouse on the Lord's day is a bee-hive of religious activity. School and church one. The culture, for it may be called that, finds its source in character based on the living word of God. In the field of Africa no attempt has been made to build a college or university. Stress has been laid on the primary school. You are dealing with a primitive people.

3. The grace of giving was enforced as a matter of character, not for financial returns. Of more than 20,000 catechumens under instruction, practically all are required at least once a month to give an offering by envelope. This goes on for two years before there is any possibility of being received into full communion in the church.

The first act is a negative one, giving up the fetish. The second is a positive one, giving up of substance. The third is a spiritual one, giving of life.

It is not a question of self-support. This is not possible in some sections of Africa, owing to peculiar economic conditions. It is not a question of wrenching from a poverty stricken people their all. It is a question of cultivation of Christian character. I believe that teaching, through a long series of years, of the grace of giving of substance, of service, of time, is responsible in a large degree for the rapid growth in West Africa.

Let me give you the latest story. Metet, one of our interior stations, was opened in 1911. It has become a great station. Native evangelists from Metet soon went out to Fulasi, seventy miles eastward, into darkness. The first resident missionary was not put in there until 1914. There has never been more than one resident missionary and his wife at the station, and this for a short period. Yet the latest word from there speaks of an attendance at Sunday service of 4,000. Of four outposts established clear out in the darkness, at one 4,000 were present, and three others had meetings of more than 2,000 on a Sabbath morning. The letter conveying the above information ends by stating that during the second half of the year seven buildings have been erected: a garage, a dispensary, a wash house, a tool and feed house, a new plank house, evangelists' and school-teachers' house, a kitchen, and a carpenter shop replaced. This at the most interior station. This a year after war's devastation had impoverished the place. I am constrained to state that I believe this is not due to any method, but *to a spirit* based on a method which has for its fundamental proposition, Africa must be saved by the African, and the African is not saved until he is saved to serve. The

missionary spirit is fundamental if the light of Christ is to shine in the life of Africa.

Discussion

Bishop Hartzell: What schools have those workers been taken through?

Mrs. Johnson: Our candidates for the ministry are taken about as far as freshmen in the high school grades in this country. We want to build schools all over Africa, and it was only because we did not get money that we had to go on as we did.

At the beginning of the war we returned to the German Government about thirteen thousand children in schools. Our principle is to have volunteer teachers from the station schools. These teachers go out for six weeks, sometimes for three months, and they are supported and given food by the village in which they are teaching. Then they come back for the rest of their training at the end of their village term. We try to have the mission school running when the village school is not. At the village school we give the primary grades. They are not ready to come to the mission school until they have read the Bible in their own language and have a foundation in German.

Question: Have you had any difficulty with the learning of French, since the German Government was displaced there?

Dr. Halsey: O, no. Some three hundred students had already learned the French language. The French governor came up to take our boys and put them in a Roman Catholic school. But Mr. Haughton is a genius for meeting all situations, and he began at once to show the governor what we were doing. The commandant asked, when seeing their church, if it was ever full. "Yes," he said, "you come around on Sunday and we will show you four thousand people inside and four thousand outside." Then he took him in to see the French classes.

Dr. Beach: I think if we would read one little book of Miss Mackenzie's, which we probably have not read, we would get a better view of what has been discussed here than in any other way. "An African Adventure" is the best interpretation of the whole thing that I know. I believe heart and soul in this paper by Dr. Halsey. I spent three years visiting two thousand missionaries, just seeing what I could find. I am convinced that results in Africa prove that until you get this spirit in the church the work can never be a success. You can push things fairly well. You can force them to get results, but it is not a success. It is only when they think it is their church that there is real enthusiasm. They must sacrifice for it.

Question: How are these mission schools supported?

Mrs. Johnson: One of the appropriations was for the school at Elat. Before the war broke out there were one thousand pupils in the school,

and they asked for an appropriation of five hundred dollars. The rest was paid in tuition from the pupils. We charged twenty-five cents a month.

The Chairman: Africa is to be distinguished from all other mission areas in that it is for the most part a colonial proposition. Africa is practically owned in Europe. The missionary enterprise is necessarily linked up with the government. One of the special problems is how to handle the governmental language. That is to be presented to us by Mr. Neipp of Angola.

THE TEACHING OF GOVERNMENTAL LANGUAGES

Rev. H. A. Neipp, Missionary American Board of Commissioners for Foreign Missions, Angola

It is unquestionable that modern civilization remolds and regenerates nations, and it is especially so concerning the Dark Continent where the need is so great. To impart what transformed the whole world, pioneers have learned native tongues and with the introduction of new ideas and implements they have also started teaching European languages to the natives of Africa.

In China, Japan, and India we hear that there are many languages and dialects. These lands have strong national life and their own civilization. They have also a literature and a wonderfully intricate system of script which has served its purpose. It has bound together the tongues and dialects of these Eastern countries and allowed the educated Chinese, Japanese, and Koreans to interpret the same written language. Upon this system of thousands of years ago, western civilization and the English language have been thrust, with no prospect of supplanting or greatly affecting the original tongues of these countries.

It is estimated that Africa has five hundred and twenty-three tongues and three hundred and twenty-one dialects—a true Babel country. None of these languages, except those spoken by countries adjacent to Egypt and to the Mediterranean, have ever had a literature, or even a script of their own. There has been no civilization, and no educated class. Here lies the weak point of the African vernaculars. Will they be able to hold their identities and withstand the influences of colonizing governments which are anxious to civilize and nationalize? These governments have never had any appreciation for the native tongues. They have held that it is for the natives to learn to speak the foreign tongues and not for the white men to adopt the native languages.

The future of a language is closely bound with the future of its people. Just now we are being sadly awakened to the fact that a new language can never make a new race—especially not in Africa. This is in spite of the burning desire of the black race to have it so. A leopard

cannot change his spots nor an Ethiopian his skin, yet we praise God that Africa can be regenerated and can be given a new heart.

Unfortunately, we witness in South Africa—that great melting pot of Africa—that not only native languages have had to give way, but that tribes are threatened of their very existence. At this sight, I wonder what is the prospect for Central Africa after the war, when the tropical wealth and the rich mines of copper and gold will be sought with even greater ardor. South Africa has become the country of the white men. Will Central Africa and the unsalubrious coasts remain for the safe keeping of the colored people?

The past has shown us that in Africa the native languages cannot hold their priority before mighty civilization. These African tongues are inadequate for modern exigencies. The natives themselves, riding on a fast train through various countries and tribes, would be at a loss to learn so many languages.

According to my observation in Angola, which is a Portuguese colony, we see that the native language is affected in two ways. New Portuguese names are incorporated into the vernacular which, like the African himself, is of a very pliable nature. The natives are great mimics; often they adopt, with slight modifications, foreign words when they could have kept their own native names. Natives are also strongly influenced in the use of their native tongue as they hear the foreign accent of the white man. All languages have their natural fluctuation, so that even without the appearance of the white man, these vernaculars do change. We hear references to the native tongue of old which is still spoken by the oldest men and is not readily understood by the young generation.

As an aside from the topic assigned to me, I will ask this question: "Is it necessary that the Bible and other literature be translated into all these languages and dialects, and this without discrimination as to minor or derivative languages?" Some of these will very likely disappear and perhaps for the present could be left to native teachers and evangelists for interpretation.

Shall the Missions help to introduce government languages? Allow me to give you some of the discussion which took place at the Edinburgh Congress in 1900. My countryman, Mr. Junod, of the Swiss Mission in East Africa, took a strong stand in defense of the vernacular, this without being openly opposed to the teaching of the Portuguese, the State language in that country. He said, "The mother tongue must be kept as a medium of thought and emotion among the natives." Another speaker wished to keep the vernacular so as not to disturb the thinking ability of the natives. Mr. Haushere, of British East Africa, would use English only as a branch of study and not as a medium of instruction. Mr. Bianquis, of the Paris Mission Society, agreed with him to

a certain extent. He would have instruction entirely in the vernacular buf acknowledged that the European languages of the colonizing power must also be taught. It enables the natives to enter into relation with the white colonists and to serve the governments as interpreters. It also opens to them a literature richer in every way than their own.

I think we can sum up this discussion by agreeing that the vernacular must be used for instruction and that government languages should be welcomed as a new branch of study. In introducing these government languages Missions should remember that the vernacular will remain the heart to heart tongue and especially is it the mode of speech required to reach the lowly and uncivilized tribes. Government schools as a rule give no attention to the vernacular. All they are aiming at is knowledge and gain. The object of Mission schools is different and the people must be met in their own condition, in their own speech; later to be led onward to Christian civilization and education. This will mean both the safety of the race and of the native languages.

Many fears have been expressed that the teaching of government languages will destroy all national life and desirable customs of the natives. We know that an ungodly civilization tramples down all the useless part of native life. In Christian education, carried out by the mission school, I see the only means by which the good characteristics of the languages can be kept in safety. History, folk lore, and proverbs, in a written form, should be encouraged by the Mission Boards. Missionaries are the legal guardians of the African national life, including the African languages.

Can the Africans learn foreign languages? To our surprise we have seen that they are linguists. Their memory and power of observation compete with our best. They learn very readily government languages, and the younger generations are anxious to learn them. Some of these will go purposely to the coast or to distant places as workers, in order that they may have an opportunity to come in contact with the white man and so learn his language. The result of this can be foreseen. Too often they learn the white men's languages very imperfectly and inaccurately. This deficiency is afterward imparted by these natives to other natives. This explains how pigeon English on the West Coast and other corruptions have been made up. Unfortunately, the natives have been left to themselves to pick up the white man's language. On the West Coast I have met a trader whose colored servant, speaking French most impolitely, used only the second person singular as he addressed his equal or superior alike. The trader had put up with this form of speech and apologized for it before me. I know a native who wrote me what he thought to be a Portuguese letter. He made such a corrupted mixture of his own language and Portuguese that it was neither. By these illustrations you will readily see the opportunities

of Mission Schools. Shall we let our Christian boys go to white settlements, often of dubious character, in order that they may learn to use a foreign language? When he has acquired some knowledge in that language, judge the consequences as he returns to his native village and meets his missionary or fellow native Christian, neither of whom can speak in that tongue. At this present time it is very important that Mission schools raise their standards and thus keep the highest prestige before natives and whites.

That Mission schools have not taught governmental languages has been and is a well founded grievance of the government. Our purpose has been misjudged and ill will has been created toward the natives. Missions in foreign countries are guests and should through courtesy comply with the wish of the governments in teaching their languages. It is their opportunity also because governments will open very few schools and only at central places. Governments, as a rule, do not advocate education on a large scale. Provided that government languages are taught we see that governments are quite satisfied with our efforts to educate the Africans and even encourage such Mission schools by grants. A striking fact is that wherever missions have earnestly tried to teach government languages, good understanding has been established between governments and missions. Let me quote to you the experience of my friend, Mr. Loze, with the Portuguese Government, the most suspicious nation in Africa. After the Mission Romande in Lorenzo Marquez had demonstrated their earnestness in teaching the government language, one day Mr. Loze, a foreigner, was called by the authorities to help in compiling a school program for the whole colony. Lately I heard that he had become a member of the municipal board of education in the city. Of course the agreement reached was most satisfactory to the Mission. The native tongue is to be used exclusively for the first two years, native books only to be used. The Portuguese language is to be taught colloquially. In the third year Portuguese books are introduced. Later on any foreign language can be taught. It is useless to say that the Swiss mission there is highly esteemed and that the missionaries are quite contented. Their educational work is of the highest grade and their religious work is carried out without the least interference. Please note, that this is in a Catholic colony of Portugal.

Which language do you recommend for the African aborigines? While, generally speaking, only the use of English was in question in the Far East, before the war Africa had to deal with English, French, German, Portuguese, Dutch, Spanish, and Italian. Now the poor Africans who have changed rulers in Kamerun, Togo, East and West German Africa, after having been compelled to learn German, will have to learn French, English, or Dutch. Still we need not pity them on this

score. If they are taught, these natives will make good in learning another foreign tongue.

It is certainly preposterous to think that colonial governments in Africa will ever consent that any other languages than their own should be introduced and used in the countries they rule. Although English may be said to be the universal language, neither English nor French, nor any other language exclusively can ever become the State language for the whole of Africa.

To what extent should missionaries learn to speak government languages? I should think that if it is worth while to learn them, they should learn them well. Nowadays it is not only desirable but necessary that all missionaries be able to teach and use freely the foreign languages. It will give to each one a personal satisfaction in being able himself to attend to his own business and intercourse which he has with traders and officials. In view of the large number of whites who will go to Africa, the ministry of the missionaries will very often be sought by these settlers. How awkward it is for a missionary not to be able to officiate at a funeral ceremony of a white man in the language of the whites who have come for that occasion. I will go further and suggest that missionaries familiarize themselves with government languages, so as to enable them to hold regular services and make addresses in these languages wherever they deem it necessary and opportune.

We all know that after the war more stringent rules will be made by governments as to Missions teaching government languages. I have not ascertained how insistent all the new conquerors of Africa are just at this present time. As I left Angola, Africa, the Portuguese governor insisted that our Mission should teach Portuguese much more than we have done in the past. He offered to our Mission to provide half of the salaries for six Portuguese teachers to be located at each of our six stations. As these would be secular teachers only, we could not accept this generous offer.

Missionary candidates can learn these languages while studying in this country. The universities and schools have foreign languages in their curricula. The United States has more foreigners and polyglots than have the countries of Europe. There are plenty of opportunities to learn any of these languages right at hand. Before long the Mission Boards will be compelled to give more attention to this new requirement. No doubt the war will create a real desire among Americans to learn foreign languages. Because of this it is to be expected that even more opportunities will be presented throughout the country, where missionaries will be able to study.

To learn a foreign language in this country is certainly to be recommended for many reasons. The student while in college has better aptitude for study than he will have after a sea voyage. In a foreign

country he finds himself under very different conditions. The practice of sending missionaries to the mother countries is very undependable. To secure satisfactory results in any of these foreign countries, complete arrangements should have been reached by the Boards beforehand with private teachers or schools. New missionaries who are sent to spend only a very short time in Paris or Lisbon, without these previous arrangements, cannot be blamed for not learning these languages satisfactorily. A short time spent in these mother countries to complete studies already begun may be found advisable. It is useless to say that when the missionaries, at least new missionaries, reach their field, they should not be expected to begin their government language study, when they have so many other things to learn. Under present circumstances and prospects, I believe that old missionaries on the field or on furlough who do not know these languages should be urged by the Boards to learn these languages. I am confident that every Mission Board and the Board of Missionary Preparation could greatly assist missionaries by directing them to the proper schools or private teachers in this country or abroad. Such a plan would enable these Boards to become acquainted with the standard the missionary students attain in these languages. As I have mentioned already, appointing as teachers citizens of the mother countries who are not missionaries at heart should not be recommended on the mission field. On the other hand, consecrated workers of these countries can be safely considered. In appointing a foreigner as a regular missionary or teacher, it is certainly preferable, if he has been some time in this country, where he may have familiarized himself with American ideas and American education. This would ensure him to be able to work with more pleasure and in complete harmony with American missionaries on the foreign field.

Discussion

Bishop Hartzell: The greatest surprise I ever had in Africa was when I came to understand how many excellent languages there were and what splendid linguists the intelligent Africans are. I was once a guest of the German Governor. I could not speak any German and he could not speak any English. He called in a black boy, and we talked for more than an hour. We talked about everything—politics, commerce, government, and so on, and I do not believe that boy made one slip in English to German or German to English. This is only one illustration in thousands. There is no question but that there are many good languages in Africa. In one hundred and thirty of them literature is being published. These are likely to remain. I think many dialects will be dropped out. But I think it would be a mistake not to preserve those good languages. I am exceedingly interested in this paper. No missionary ought to think of giving his life to missionary work in the midst of one of these native languages

without mastering it. I think that ought to be an absolute law. I have seen some of the most pitiful cases of only half success simply because the missionaries would not master the language. This is a great theme, Mr. Chairman. I am more and more impressed that we have not touched the question of the native African languages as we ought to have done, and that should be one of the outcomes of this conference.

Dr. Pinney: I have been in Spanish Africa, and I think there are one or two things in our experience there that are worth mentioning. One question is as to where we are going to get our reinforcements for our work, men who will go out there and speak the language of the colony, because by government requirement we have to teach Spanish. So as our missionaries have come out we have had to set some of them apart to learn that language rather than the language of the native people. We had a rule that a man could not have a vote at the mission station until he had spent two years in language study; but we have had to suspend this rule and give some of our people over to the study of the government language, and give them the vote after two years.

We have seen, for example, two missions at work, one that follows the government requirement and the other that does not. We proposed to follow up to the letter of the law everything that the Spanish Government requires, and as a result we have all sorts of privileges that the Primitive Methodists do not have. The question of the use of the vernacular is not a question for us to decide. It is a question for the government to decide for us.

TUESDAY EVENING

The Chairman: We are to spend the evening in the discussion of medical work in Africa. Bishop Lambuth will open the subject.

MEDICAL WORK IN AFRICA

The Rev. Bishop Walter R. Lambuth, M.D., D.D., Methodist Episcopal Church, South

Guizot is credited with having said before the French Academy "that missions would make the world known to itself." It was a discerning statement, if he meant that such knowledge would lead to the conscious desire and necessity of knowing God. We go to make Christ known to men, that they shall come to know themselves, and with that knowledge to realize their deeper need of Him.

Medical missions is the great pioneer of the gospel and of Christian civilization. As an agency for presenting Christ and for winning men, it is second only to evangelism. "I have no hesitancy," wrote Dr. Peter Parker, the first medical missionary to China, "in expressing it as my solemn conviction that, as yet, no medium of bringing the people

under the sound of the gospel, and within the influence of other means of grace, can compare with the facilities afforded by medical missionary operations."

In some dark areas of Africa, where evangelism is well nigh impossible, and where heathenism is massed and in the raw, it is the only entering wedge that can be driven home. This being the case, it is amazing that from the home base, we should have made so little use of it in this field. If heathenism as we find it in Africa seems to have a faculty for strewing the land with human wreckage, Christianity in Africa, where it has had a fair chance, has demonstrated a genius for bringing the dry bones together, and of rebuilding broken-down moral character. We cannot conceive of morality except as associated with personality. How important, then, that personality, so sacred in the sight of our great Master, should be associated with a sound body and a sound mind. We are taught that man is the highest work of God. That being true, the restoration of man into the image and likeness of God is the highest work in which his fellowman can engage, and the Christian physician has no small share in that work.

At a Conference of representative missionaries held in China, a field in which medical work has been thoroughly tried out for nearly a century and approved by the missionary body, the following resolution was adopted: "This Conference recognizes medical missions as not merely an adjunct to, but as an integral part of the missionary work of the Christian Church." This is not putting it too strongly. It was clearly an important part of the three-fold work of Jesus Christ who "went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."

The medical missionary, therefore, has the privilege of walking in the footsteps of the Great Physician, and of being included in the divine commission to serve, in the words, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick." He goes forth under the divine impulsion to seek and to save the lost, soul and body; to grapple with disease; to assuage sufferings; and to help reconstruct the world. These are the terms of a big task—one which requires men of large mold and with a world-vision. It was Dr. R. E. Speer who said: "The great service which William Taylor performed for Africa was in lifting his church out of the narrow limits of Liberia and committing it to a continental task."

I make the assertion without hesitation or fear of challenge, that when we come to survey this continent, medical missions is more imperatively needed in this than in any other field. This is not due as in China to the greatness of the population, though there are, at least, fifty million absolutely unreached by the physician; it is not due to the ap-

preciation of medical science as in Japan or Siam; not to the advance of an enlightened administration as in India; and not to the discerning policies of the Boards of Missions and Societies at work in Africa, for they seem to have been timid and hesitant in expenditure for this arm of the service.

In China, out of a total of 5,338 missionaries, there are 383 missionary doctors, or 7.2 per cent; in India out of 5,465, there are 281 doctors, or 5.1 per cent; but in Africa with 5,365 missionaries there are only 123 doctors, or 2.3 per cent. China has three times, and India twice as many, while Africa with her tropical fevers and sleeping sickness is held in the grip of an age-long night of suffering.

The need of the Christian physician in Africa is due to the ignorance of the native; to the disregard of the simplest laws of health; to climatic conditions with their attendant fevers along two coasts and in the remote interior; to the exposure of naked bodies to the bite of insects; to the extremes, day and night, of heat and cold, superinducing both dysentery and pneumonia, and to improperly prepared food, often bolted down after long marches without mastication. Upon one occasion during our caravan journey of seven hundred miles into Belgian Congo, a chief gave us a pig. I had it divided up among our men. They had been without food, except wild fruit for two days. Several of them ate their portion raw, hair, hide and all. Before morning we had some solemn looking fellows on our hands.

Then there is the invasion of parasites of every kind, attacking the blood, the alimentary canal, the muscles, and even the connective tissues, as in the *filiaria loa,* which at times can be seen making its way across the eye-ball, and is occasionally dug out with a thorn. Add to this the injury from attacks of wild animals, including the lion, the leopard, the elephant, and the crocodile; and, as if this were not enough, superstition unnerves and shakes the stoutest heart, while witchcraft and the propitiation of evil spirits seem to be in league against every man and woman. Finally, we have the devilish cupidity of their fellow-man who, in the form of the witch doctor, preys upon his victims until, like a vampire, he sucks the very life blood out of them. All of this and more makes Africa, if not the greatest, certainly the neediest field for medical missions in all the world. Man unaided fights a hopeless battle in tropical Africa. His appeal, on the physical basis alone, is irresistible.

This is no new field for the Christian physician. We think of David Livingstone when we study the continent in terms of medical missions. But he was preceded nearly a half century by a remarkable man. Dr. John P. Vanderkamp was probably the first missionary physician sent to Africa. He was a native of Rotterdam, Holland, his father being pastor of the Dutch Reformed Church. For sixteen years he served as a soldier in the ranks and as a captain. Studying in Edinburgh, he

went to South Africa under the London Missionary Society, sailing in a convict ship in 1798, and ministering, during the voyage, to the spiritual as well as the temporal needs of the prisoners.

Vanderkamp labored among the Hottentots, but racial enmity on the part of the whites obliged him to move further on with his parishioners. His people suffered much at the hands of the Boers. Within three years, he expended $5,000 toward the redemption of slaves, and finally by persistent representation, with the aid of other missionaries secured the freedom of the Hottentots. It has been said of him that he combined "natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unfeigned humility, and a primitive simplicity," which have rarely been equaled.

It was not until 1840 that the next great missionary physician sailed for Africa. By a singular providence, as in the case of several other missionaries, he was deflected from China, the field of his choice, and landed in Algoa Bay, South Africa, not far from the station Bethelsdorp which Vanderkamp had established. But Livingstone was destined to open a way into the remote interior with "the characteristic forward tread, firm, simple, resolute, neither fast nor slow, no hurry nor no dawdle, but which meant—getting there!"

Nineteen years of persistent exploration and of terrible privation followed. While on a visit to England, Livingstone delivered an address to a distinguished company at Cambridge University. Silvester Horne characterized it as "a magnificent and irresistible appeal for missionaries." He was amazed that some of our Societies had to go abroad to Germany for missionaries because of the lack of the missionary spirit at home. He repudiated the thought of our sacrifice. He had made no sacrifice worthy to be mentioned in the same breath as the Great Sacrifice made for mankind by Christ. He closed with this impressive appeal: "I beg to direct your attention to Africa. I know that within a few years I shall be cut off in that country which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun. I leave it with you." "It was with such glowing words as these," says Horne, "that he enforced on English audiences his favorite theme, 'The end of the geographical feat is the beginning of the missionary enterprise.'"

The geographical feat, by his explorations and those who followed him, has ended, but can we say that the missionary enterprise has more than begun? What of the great unoccupied Sudan? What of Upper Nigeria where there is not a medical missionary? What of the remoter reaches of French Morocco and of the great East and West Zone of French equatorial Africa, to say nothing of vast areas yet untouched in the Belgian Congo, North and South of the Equator, and in the interior of East and West Portuguese Africa?

If I were asked to give specific reasons for increased emphasis upon medical missions in Africa, they would be as follows:

1. To make Christ known to the unreached millions in remote sections. To do this, the way must be pioneered for the Gospel, superstition dispelled and the bondage to fear broken. Christianity presented in the concrete, by the medical missionary, wins where nothing else will.

2. The relief of the suffering natives and the cure of their diseases. The first patient I had was a wood-chopper brought in from the forest with ribs crushed. A tree had fallen upon him, pinning him down until rescued by his comrades. The second a poor woman with double pneumonia, whose groans from a hut near our tent awoke us at midnight. Crawling in on all-fours we found her in the arms of her friend, frightened and utterly helpless, both of them crooning over the fire on the dirt floor. No help, little intelligence, and the acutest suffering. To be able to minister, under such circumstances, gives joy to the doctor, and confers an unspeakable relief to the patient.

3. To preserve the health of the missionaries and to see that the mission station is in the best possible sanitary condition. On a purely economic basis alone it would be worth while to the Mission Board. A missionary is a costly animal, and is worth taking care of, if he is worth holding on the field at all. Had the screening of houses in tropical Africa been insisted upon only a few years ago, the expense being met by appropriation, the lives of a score of missionaries would have been saved. Bentley in his two volume work, "Pioneering On The Congo," analyzes the mortality statistics of the Baptist Missionary Society and brings out some significant facts, but they do not seem to have been sufficiently taken to heart.

4. To minister to the white man, official or trader, where no other medical aid is within reach. In two cases, if words and hospitality can measure the appreciation of patients, we certainly had the gratitude of these men. The one was a German with hæmaturic fever, whom we met on the trail and nursed; the other, a Dutch captain on the Sankuru river unable to navigate his boat on account of his desperate condition. The friendship of such men, won at a single stroke, will disarm prejudice for a life time. Congo missionaries have been angels of mercy, in this respect. In five thousand miles of travel in Central Africa, on land and along the water courses, I found their homes a haven of rest and of good cheer to the sick, without regard to nationality or religious creed.

5. To train native assistants and nurses who can lighten the burdens of the missionaries on the stations, as well as render first aid wherever needed. In one mission I found work going on in four stations, and three hundred villages, some of these from nine to twelve days' journey from the mission headquarters. At that time, there was not even a medical missionary on the field. Fortunately the presence of an able and

experienced nurse superintendent helped to guard the health of the missionary staff, but she was worked to the danger point. In another field the hospital and dispensary had to be closed for a year during the absence of the doctor who had to return home for treatment.

6. To make a first hand study of diseases which are a menace to the health of the African himself and through him to the world. The prevalence of beri beri, yellow fever, hook worm, leprosy, and sleeping sickness is in illustration. These tropical zones can and ultimately must be made healthful and habitable for man upon the one hand, and the outside world made safe, upon the other, from the inroads of epidemics. Cuba, the Panama Canal, Rio de Janeiro, and Santos in Brazil, demonstrate the possibilities of the future.

7. What of the distribution of medical missionaries? In the January, 1917, Bulletin of the Student Volunteer Movement, we find an outline of the need of medical missionaries for Africa, as presented by the Boards of Missions of North America. It is a call for twenty-one medical missionaries, eighteen men and three women, and seven nurses, with six new hospitals now building or in prospect. With the exception of four medical missionaries for the Sudan, two for the Belgian Congo, and four nurses, they are all for work around the rim of the continent including Egypt, Sierra Leone, Beira, and Durban. There is a dearth of doctors in the hinterland on the east and west coasts, in the upper Belgian Congo, in the territory occupied by the Africa Inland Mission, and in Northern Nigeria.

It is encouraging to note that a successful campaign was conducted early in the year by the American Baptist Foreign Mission Society to secure the sum of $40,000 for the building and equipment of hospitals at Ikoko, Vanga, Sona-Bata, and Banza-Manteke. This, with the two additional physicians sought for, will give the equipment necessary for medical service. The women of the same Board have been asking for four nurses for work at these points.

A call has been made in the following terms by the American Board for a man at Beira in Portuguese territory where a new station has been opened: "A physician of all-round qualifications can be offered a marvelous opportuntity for pioneer service in this virgin field, the only physician for a million natives."

The Methodist Episcopal Church has been seeking for a medical graduate of an A-class school, for its Congo Mission, under the superintendency of Dr. Springer in Central Africa, which "covers a large section of the Katanga in the Belgian Congo, and is reached by the Cape to Cairo railroad. It is occupied by the Balundu people, who are full of promise."

The Congo Mission of the Methodist Episcopal Church, South, among the Batetela, 1,600 miles from the west coast between the Sankuru and Lomami rivers, has only one medical missionary. He has already

served one year overtime, but under war conditions it has been impossible thus far to get a man released to take his place. A trained nurse is on her way to hold the situation if he is obliged to return for health reasons. The Southern Presbyterian Board has been wiser in making more liberal provision for its medical needs, in the sending of several medical missionaries and nurses into its field between the Kaisai and Sankuru rivers and reaching far to the South. The English Baptists have two strong medical stations on or near the Congo, but along the upper reaches of the river and its tributaries for five hundred miles, I did not find a medical missionary, three years ago.

The Africa Inland Mission in its comment upon the need speaks of a district in British East Africa where "several tribes are yet without a single missionary, and forty additional workers would find ripened harvest fields ready to enter. In German East Africa there are four main stations, besides out-stations. There is need of fifty additional workers in this large district as soon as war conditions permit them to enter in." The information is also given that "in the Belgian Congo, at the northwest of Lake Albert, eight stations have been established at a distance of three hundred miles. This vast region is almost wholly unevangelized. One tribe alone, the Azandi, are thought to number nearly five millions of people." There is the added statement that twelve tribes are open for the preaching of the gospel, and seventy-five missionaries would be none too many to meet immediate needs. These facts startle one and are tremendously impressive. But one finds in it all only a general and not a specific call for medical missionaries and nurses. Can these stations be maintained any length of time without them?

The South Africa General Mission finds a need for several medical men in Portuguese West Africa, but it remains for the Sudan United Mission to make the most direct and vivid appeal for help in the following terms brought out by Dr. H. K. W. Kumm, Secretary: "A medical man is urgently needed for Wukari. With the exception of the Government doctor at Ivi, there is no medical man in all North Nigeria south of the Denue." A letter just received from Rev. C. W. Gunter, Wukari, states: "Last week we had a serious case or two here that needed a physician's skill. At present Joro is very ill. We do the best we know how, but it is little at best, and is a heavy drain upon our strength and time." A qualified physician, either married or single, who commends himself to the mission, will be sent out as soon as possible. Funds for this purpose are now in hand.

The heavy drain upon the time and strength of the evangelistic missionary, in having to dispense medicine is one of the most cogent arguments for the missionary doctor in Africa. Every station has its little dispensary to which scores of patients come for help. They will come. They cannot be put off. The dispenser is a missionary, man or woman,

with a kind heart, but often with an untrained hand. It is impossible to refrain from giving some help—the patient has come so far, the need is so great and the belief in the white man's ability is so implicit. The relief given, at times, is invaluable as the drawing of an aching tooth, the dressing of a spear wound, or the setting of a fractured arm, but the lay worker dare not go too far, and feels embarrassed in the presence of a complicated case brought from a long distance. The native does not understand his helplessness. The presence of a doctor on the mission station gives confidence, relief, and strengthens the cause.

As to the medical missionaries themselves, I have already indicated the short handedness. The situation upon the field is beginning to dawn upon the Boards. A large reenforcement is needed. The medical missionary is overworked and under-equipped. He stands alone and lacks the physical strength to meet his task. He is not a shirk, but he faces an impossible situation. He has no facilities for training his assistants, and is humiliated by the consciousness of having to put up with low-grade work, when his qualification was that of a high-grade school. He lacks journals, books, a laboratory, equipment, and opportunity to do research work. In consequence he may degenerate, suffer from brain fag and lose enthusiasm. Give the medical missionary more help and better tools, a bigger field and a more adequate equipment, and large results will follow.

There is in our own generation, we are glad to say, a marked and growing sense of conquest over disease and epidemic. It is partly due to the triumphs of surgery, but not altogether. The microscope, the laboratory, and improved methods of diagnosis have led to the discovery of the causes of disease which, at once, limits the area of uncertainty, and enables the physician to apply the remedy directly and intelligently. The possibility of stamping out yellow-fever, sleeping sickness, and tuberculosis, the elimination of hook-worm, and inoculation for typhoid, together with the use of anti-toxin in diphtheria, and emetine in acute dysentery have been notable achievements. This sense of masterfulness should greatly facilitate the work in Africa. It will enhance the influence of the medical missionary who goes, powerfully reinforced by scientific training, the achievements of his medical brethren, and the consciousness that he is divinely led.

The medical missionary in Africa is held in high regard by the native. This is due in part to the presence of the medicine man in every tribe. In the case of the missionary doctor, the success of surgical operations is so patent and satisfactory that the native looks upon the surgeon as a miracle worker. Success really results in embarrassment. Without question, the preservation of Livingstone's life and the extent of his influence were due largely to his ability as a doctor. When we add to that, his personality and his genuine interest in the welfare of the natives,

we cannot wonder at their loyalty to him and their willingness to have him come into their midst, when others were treated as intruders.

C. Silvester Horne, M. P., in his life of Livingstone, says: "Those who knew him never failed him at a pinch. They never deserted him in his needs; they lent their best aid to carry through his enterprises; and gave him every tangible proof that can be given of one man to another of confidence, honor, and love." Livingstone certainly had a most remarkable faculty for winning the affection and loyalty of chiefs, as well as the humblest man in the tribe. When caught in a terrific tropical thunder storm, as he was starting from Linyanti, he was obliged to sleep on a bare ground in his wet clothing—a most dangerous thing in Africa. Sekeletu, the chief, seeing the situation "took his own blanket and wrapped it around the missionary, lying himself uncovered through the chill night."

In reviewing the medical situation, one must reach the conclusion that the supply of doctors in east, west, and central Africa is utterly inadequate; in fact, it is not sufficient to care for the health of the missionary body itself; that there are too few women practitioners, and the number of nurses is entirely too small—the value of the trained nurse on the station not having been fully recognized at home; that the placing of hospitals has not been with reference to population or climate, the policy as in evangelistic work, being to move along the lines of least resistance, or to follow trade routes, rather than to plunge into the interior to meet the need where it is greatest; and, that there seems to be no adoption of the bolder lines of strategy, and little or no evidence of coordination of policy and plan upon the part of the Boards and Missionary Societies.

With some diffidence, I would offer the following recommendations:

1. A survey of the field, especially the tropical zone, with reference to the location of hospitals in connection with mission stations.

2. A call for a larger number of medical missionaries, men and women, and of trained nurses, the latter to be women of more than average experience.

3. Coordination of plans and cooperation of effort, upon the part of Boards and Societies, with special reference to the economy of men and money, and to the more complete investment of the field.

4. A systematic fight against the tick, the mosquito, and the tsetse fly, begun on the stations and carried into the villages. The native has already learned the value of the mosquito net, and could be induced to cooperate in a measure in the draining of ravines adjoining the villages.

5. The establishment of small but well equipped hospitals and dispensaries, at every central station, two doctors and one nurse forming the staff. The construction and furnishing of these buildings should be adapted to the climate both in style and character of material. They

should be light, airy and not too expensive. The material should be, as far as possible, insect proof, and the wards screened.

6. The throwing of a line of stations buttressed with hospitals and dispensaries, right across the continent, through French equatorial Africa, to check the Mohammedan advance. The stations to be located approximately within two hundred and fifty miles of each other.

7. To call the attention of the Rockefeller Foundation to the prevalence of the hook worm, which so greatly reduces the working power of the African; to amœbic dysentery, so destructive to vitality; and to the ravages of sleeping sickness, which if unchecked bids fair to depopulate large areas in central Africa, and may, in addition, be a menace to any field to which the fly might be transported. A laboratory should be established on the Upper Congo and one in Victoria Nyanza Lake for the study of tropical diseases, including beri beri, scrue, yaws, leprosy, the various filiaria, and other parasites which are constantly preying upon man in the tropics, without distinction of color, class, or race. With a depleted treasury, both Belgium and Great Britain will welcome cooperation, at this point, at the close of the war.

With reference to the policy mentioned in regard to the Mohammedan advance, it would recognize the importance of the undermining process in the north, but would dam back the current from the south. The line of stations suggested would have the advantage of being on a high plateau where the white man can live and work, and yet be central with respect to dense populations. It is hardly necessary to add that nothing has been found as effective as medical missions to break through Moslem prejudice. Drs. Elmslie and Pennell penetrated Afghanistan and opened a road for evangelistic work. The former attributed his success not to controversy, but to positive statements of the truth. Twice before he entered the field, evangelistic missionaries had failed. He avoided reference to the absurdities of Hinduism, or to the errors of the false prophet, but healed the sick, lived the Christ that he preached, and won. Dr. Post, in Syria, and Dr. Wanless, in India, have been notable examples of the power to win the Mohammedan on his own ground. A telling illustration is brought us from Persia by Dr. Speer in "The Foreign Doctor." A Kurdish chief from the mountains was much impressed while in the hospital of Dr. Joseph Cochran. He frequently said, "This is Christ's home, and I have put myself into your care to cure me by His power. I know you ask for His blessing. Do your best for me, and pray to Christ, the Spirit of God, to bless the means."

The seal of divine approval has been put upon the medical missionary and his work. This has been done through his success, the wonders accomplished, the influence exerted, the doors opened, the fields entered, and the blessing of God upon the ministry of the individual in the village and in the tribe. The words of that eminent authority, Dr. John Lowe,

Secretary of the Edinburgh Medical Society, form a fitting close to this paper: "What we ask the Church to do, therefore, is just what the Great Head of the Church Himself did—to recognize the medical missionary as an evangelist, one of God's appointed gifts, and to send him forth to his work as much the accredited ambassador of the Church as his ministerial colleague."

The Chairman: The subject of "Health Requirements in Central Africa" will be presented to us by Dr. Catherine Mabie, from the Congo, of the American Baptist Foreign Mission Society.

HEALTH REQUIREMENTS IN CENTRAL AFRICA

Catherine L. Mabie, M.D., Missionary American Baptist Foreign Mission Society, Belgian Congo

Equatorial Africa with its pitiless, penetrating, torrid sunshine, its excessive humidity, its myriad pestiferous insect life, together with its great isolation and lack of the common comforts of civilized life, has proven a very difficult field for missionary endeavor from the health point of view. The death rate during the first two decades of missionary occupation of west central Africa was appalling and still is all too high, despite the now quite generally prevailing practice of returning and detaining in the home land or of transferring to other fields such missionaries as have proven to be "poor risks" after a trial period of residence in central Africa. This practice has lowered the mortality statistics but not the actual field loss.

It therefore behooves our missionary boards to make very careful selection of candidates for service in their central African fields. All candidates, wives as well as men and single women, should be subjected to as searching and critical an examination as that required by a first class life insurance society and "bad risks" should not be accepted for service in this part of the world. Further, in my judgment a thorough psychopathic examination is most desirable for all candidates who propose to serve in the difficult and lonely isolation of tropical Africa. Lack of psychic balance, of mental poise, has wrecked many a missionary career in the solitude of the tropical jungle. A normal or nearly normal psychic status is as important as a normal anatomical or physiological condition. From such a series of tests much invaluable information absolutely unobtainable in any other way could be gathered. Vital characteristics, desirable and otherwise, could be learned and morbid tendencies liable to gross over-development detected. Reactions to spiritual and physical tests we have attempted to tabulate, but for the most part have entirely neglected to enter on our missionary health sheets any really reliable information concerning the applicant's psychic

state upon which in very large measure depends that harmony between the physical and the spiritual so necessary to normal health.

The designation of timid folk who would prefer service in a more healthful field is open to serious question from a psychological point of view. Other things being equal they are much less likely to "make good" on the health score than those who choosing an African field insist on being sent to one unless good reason can be shown why they should not go.

Another non-negligible health asset is the broad cultural training which multiplies life's interests and develops one's ability to choose between the essential and the non-essential, and to find for one's own self in solitude and books the rest, recreation, and inspiration which in the home land and in some other mission lands come from greater association with one's fellows. To be efficient your missionary must never lose the zest of life. Were I a member of an examining committee I should seriously hesitate to recommend for appointment any candidate who was without a good sense of humor, that saving grace which sends one lilting through the hardest of hard days. Life down there is too difficult to be profitably endured without frequent draughts from this elixir of life. "A merry heart doeth good like a medicine," said the wise old man of long ago. Your African missionary needs to be a wholesome, cheerful, all round human who finds people, just folks anywhere, essentially interesting, and the Lord Jesus a familiar kindred spirit.

The first term is the crucial one. Those who return for a second usually return for a third and fourth term. Therefore everything possible should be done to conserve the health of the missionary during his first term of service. Moderation in all things should be his watchword. It is his time for readjusting his physical, mental, and spiritual activities until they function harmoniously under new conditions exceedingly different from those to which he has been bred. It is his time for acquiring the language and for acquainting himself with a people whose thought-plane is on quite another level from his own. He should not have heavy station or mission responsibilities during this period. Yearly health reports should be sent home to Boards having medical bureaus or committees by field physicians wherever possible, by others best qualified to report where a physician is beyond reach. This joint medical supervision should continue during furlough and in many cases would largely determine the activities of the furlough period; would ensure medical and surgical attention early in the furlough instead of late, and so would tend to lessen the rather large number of over-long furloughs.

Perhaps the most difficult and perplexing health problem which we have to face in connection with central African missions is that of the young wife who during her first term encounters not only the diffi-

culties incident to acclimatization and readjustment to the new life and environment common to us all, but also the psychic and physical phenomena incident to approaching motherhood. Various expedients have been suggested as possible partial solvents of this family problem. The Baptist Missionary Society of Great Britain require all new appointees to serve a first term of two years unmarried. If health, language, and other requirements are satisfactorily met during this probationary term, after a year's furlough the missionary may return to the field married. When a marriage is arranged between a man and a woman both of whom have served such a probationary term on the field, it would seem an admirable arrangement. Usually, however, the missionary returns for his second term with a bride who has had no previous period of residence in the Congo, and if her inability to live out there demands his resignation, a good few years will have been deducted from his productive period in some other sphere of service to which he must needs turn. A Swedish missionary society working in the same region requires a trial period of one year's residence in the Congo for a missionary's fiancée which, I believe, may coincide with the last year of his own first term. The woman must have spent a year on the field before marriage.

Closely allied with this problem is that of the child. Central Africa is an inhospitable land to children born of European and American sojourners. The tropical sun, malarial and other fevers, dysentery, pernicious anemia, intestinal parasites, and infections of many sorts make it a very unfavorable region in which to rear white children. Missionary mothers are seldom able to nourish their children properly. When five to six thousand miles from European markets the difficulty of choosing and of obtaining infant foods suitable to the varied individual needs is a very real one. Frequently there is nothing to do but to send the mother and babe home. Often the father must needs accompany them. Even when the children do fairly well, I am of the opinion that they should not remain much over two years in most sections of tropical Africa. Children born on the Congo may in many cases remain with comparative immunity about two years. Children should never be taken from Europe or America into that region. It is not fair to the child to place him in an environment so unfavorable to his proper development. This necessity of being separated from her young children adds greatly to the mother's difficulties in maintaining her own health.

Broad sun-helmets extending well over the back of the neck should always be worn whenever the sun shines. While there is an occasional missionary who apparently suffers no harm from exposure to the equatorial sun, he is very exceptional and the only safe practice is always to wear the solar topi. The direct rays of the tropical sun disturb the

nice equilibrium of the nervous system, resulting in erratic and often dangerously high temperatures, severe headaches, and other distressing nervous phenomena. Sun fevers are very difficult to control, especially in regions without ice, and are very frequently fatal. The further protection afforded by wearing solar red upper garments is recommended for missionaries who must make long caravan journeys during hot seasons, also for missionaries whose duties include much itineration.

Most of central Africa is highly malarial. While there is a very considerable diversity of opinion among physicians versed in tropical medicine as to the desirability of taking quinine regularly as a preventive measure, our experienced Congo doctors for the most part advise taking from two to five grains daily, year in and year out. While many mission stations have the mosquito problem measurably under control it is as serious as ever beyond the immediate confines of the station. In our experience hæmaglobinuria or black water fever seldom develops in those who have faithfully followed the practice of taking quinine daily. An occasional person is found whose reaction to quinine is such that he cannot take it. If it is demonstrated after careful experimentation with various forms of quinine that such incompatibility persists he should be advised to return home. The risk of remaining in a malarial district under such limitations is far too great. We would recommend the same course to all who have had three or four black water fevers within a comparatively short period of time.

Eternal vigilance is the price of immunity from mosquitoes at most of our stations, but it is a price well worth the paying. All stations should be properly cleared and dwelling houses should be screened. All receptacles for holding water should be made mosquito-proof. Discarded tins should be carefully buried, water holes filled up, gutters drained, streams near stations should be under constant surveillance. The garden, with its bananas and pineapples and other vegetation favorable to mosquito breeding, must not be forgotten. Many missionaries grow faint-hearted in the never ending need for vigilance, and most of us know the fine old missionary who has lived for thirty or more years with mosquitoes without going to heaven, and who doesn't worry in the least even though his gutters are breeding anopheles sufficient to stock the whole station. He is out there on the King's business and hasn't time for draining gutters.

Attractive comfortable clothing plays a considerable part in keeping one fit to do his bit. I have never yet known a missionary to grow careless about his personal appearance without a corresponding loss of spiritual timber and physical tone. His self-respect falls below par. His powers of resistance are unconsciously lowered and the chariot wheels of life begin to drag. Mary Slessor was a great and good

missionary in spite of the fact, not because she wore neither shoes nor a topi. Her habits of life emulated by the ordinary missionary would result in certain failure both in health and efficiency. Comfortable clothing is essential. When I first went to Congo I was told that I must wear woolen underwear. I did for several weeks. It nearly ruined my disposition. I now advise new appointees to take with them a few suits of light weight wool for use at hill stations during the few chilly weeks when the sun is hid in dense fogs, also for steamer wear in case they should be invalided home in the winter. For the rest to dress attractively and comfortably, very much as they have been accustomed to do at home.

Palatable, appetizing food temptingly served is a prime requisite to healthful living and one which many missionaries do not sufficiently consider. The long-continued moist heat is enervating. The appetite soon becomes indifferent, the digestive processes lag, elimination becomes more and more sluggish, and an auto-intoxication develops which weakens the resistance of the entire organism to various ever-present endemic infections to which it easily falls a prey. The alimentary canal needs very careful fortification against subtle and dangerous attacking forces. The African missionary cannot give too careful attention to the food problem. Tinned foods should be used as sparingly as possible. Most of the home vegetables can be grown down the west coast and should be, to supplement such native ones as are suitable to his more delicately-sensitive digestive tract. Even though the garden demand time and effort which he feels can ill be spared from his primary task, it is so necessary to his well-being that he ought cheerfully to pay the price. In the absence of iced foods or of much possible variety, extra attention should be given to cooking and serving food in tempting and attractive forms, especially during the long hot season when the appetite always flags, and waste exceeds nutrition with resultant anemia. The best of native cooks need careful, continual oversight.

Carelessness about boiling and filtering drinking water has been responsible for many a missionary being invalided home from amœbic or other types of tropical dysentery. I have known missionaries who despite long serious sieges of dysentery would upon recovery drink from wayside streams when itinerating, and scoff at filters when on the station. Stone filters, never charcoal ones, should be in constant use in every home and should never be left solely to the care of native servants. Like gutters and food they need frequent missionary supervision. If a small road filter is not carried when on itinerations, water sufficient for the next day's needs should be boiled over the evening camp fire. Lack of ice is a serious handicap. I have seen times when I gladly would have given half my kingdom for a chunk of ice to have used in reducing a dangerously high temperature or a stomach irritable

beyond control. Doubtless a more satisfactory type of inexpensive ice machine will soon be put on the market.

Most central African missionaries take far too little exercise, except when out itinerating. This is especially true of women who remain for the most part on the mission stations. Much of the year it is too hot for tennis or other out-of-door games until after sunset and the brief equatorial twilight is too short for satisfactory games. Walking for the mere sake of keeping fit somehow seems not to appeal strongly to many missionaries. Two miles daily would work wonders. The aforementioned garden offers possibilities for exercise not generally availed of. Some form of systematic daily exercise should come into much more general practice and would do much toward keeping up the morale of the missionary force intrenched in central African sectors.

A general observance of the midday siesta makes for efficiency during the other hours of the day. The work day begins soon after six of a morning at most stations and by noon the vital forces are much more seriously depleted than in a dry and temperate climate. About two hours' abstinence from station duties, in the quietness of one's own home with as complete immunity from native interruptions and demands as possible, is a habit of life well worth cultivating, but one which many of the younger missionaries consider unnecessary and a waste of valuable time.

A comparatively small number of Europeans and Americans residing in regions infested with tsetse flies and sleeping sickness have shown trypanasome infections. Probably we are all bitten by these sleeping-sickness distributors not infrequently, but carry a sufficiently high resistance to render innocuous their bites. The Atoxyl treatment seems to give better results with missionary than with native patients. Emetine has robbed dysentery of much of its old-time terrors. Without doubt the worst days for white folks in tropical Africa are past. An ever-increasing knowledge of tropical diseases and their treatment, the much larger number of missionary physicians available to the general missionary body, a better understanding of the limitations necessary to observe in the interests of good health as well as the ever-increasing facilities for more comfortable living and traveling, all tend to make central Africa more habitable for the white man. The future promises much more favorable health conditions than the past has shown.

Discussion

Dr. Franklin: I remember encountering an Englishman in Northern Nigeria who said, "Yes; there are about a thousand million hinsects in h'Africa. 'Af of them bite or sting, and the other 'af do both." I am wondering what can be done to get rid of them. When we have them in

a small Canal Zone, it seems we can handle them. But when we have them in a territory as extensive as Central Africa, I am wondering whether we could establish any force that would get rid of them. Is there anything that is practical?

Bishop Lambuth: I would simply say that the Brazilian Government is finding that they can do it along the Amazon, in no extensive way as yet, but they have found it possible to use such means that they claim sections of the upper Amazon are healthful. Of course, in Africa you have an immense area. The sensible thing to do would be to begin around the mission stations and work out. The fight has got to be made, because there are treasures of gold and diamonds and ivory and lumber. The work on the Amazon, I understand, is much the same as that done on the Canal Zone.

Bishop Hartzell: The British Government has been doing a great deal along the West Coast—in Sierra Leone and on the Gold Coast. The government has spent a great deal of money on this project. They make absolute rules, and those rules are enforced in every city in a large area. It can be done, and it must be done gradually. But, of course, we must begin at the stations. It is an absolute necessity. We have learned that from experience at some of our mission stations, especially in Portuguese East Africa, where they have spent a great deal of money in screening buildings and in such things as that. The revolution of conditions has been simply marvelous. They have many rules on life that have to be observed—how long to work in the forenoon, how long the siesta shall be in the middle of the day, how long to work in the afternoon, how much time to put into sports, what time to go to bed, what to eat. The change brought about under such ruling was remarkable. In a few months there was practically no fever in that area. We must put into this work the latest scientific results of medical experiments and discussion.

Dr. Beach: I have read a number of books large and small on medicine in Africa. Years ago the Boards advised their candidates to read what Stanley had said in a semiprofessional way about care for health. We have something far better now than those books. I wonder if one of the great advantages of this gathering will not be the extension of Doctor Mabie's paper, with some modification that would make it wider in its value for other parts of the continent of Africa? Central Africa is a wider sphere than she is talking about, because in the eastern part of Central Africa you have healthy regions. I have talked with physicians who tell me that is so, and I would not like to have the impression go forth that what has been said here applies to all of that central belt.

I once traveled with a Portuguese sleeping sickness specialist. He went very fully into the situation, and he said that probably there was another cause of the sleeping sickness, in addition to the tsetse fly. He

held that if some of the theories that seemed to be proved were true, it looked as if Africa were going to face certain ruin because this fly could carry sleeping sickness anywhere. If that be true, there would seem to be little hope. It looks as if sleeping sickness were going to be the enemy of not merely 5,000,000 people, but of a larger number.

It seems to me the suggestion about the Rockefeller Foundation is worth while. When you consider what has been brought out here, it seems to me that the Boards in Africa must change their plans and prepare to occupy Africa by medical missions to a far greater extent than they have ever thought of doing.

I want to call attention to the lower death rate in our missions in West Africa in the last ten years. Dr. Silas Johnson told me he did not believe it was due to the fact that we have lowered the term of service. You know we have put it down from seven years to six, five, four, and now to three. But he told me he believed the lower death rate was due to the fact that we had been fighting the mosquito. In one case there was sickness for which they could not account. There was no apparent reason why they should have fever there. But a careful examination showed that a banana tree had been cut down and the stump left. In that stump water had settled, and an examination showed the mosquito larvae present.

I wish we could have this talk of Doctor Mabie's in tract form, and put into the hands of all the new missionaries who are going out. There is nothing in small compass that just fills the bill as this does. I am sure we are greatly benefited by these two papers.

Mr. Taylor: When I was on my way home, I met Dr. S., who was also on his way home. He told me an interesting experience that he is having in the circumcision school. In connection with this school there is always a great deal of the grossest kind of immorality. The schools are really places of instruction for adolescent boys in the worst forms of lust. Doctor S—— is making the experiment of conducting his own circumcision school, finding the Christian people so bound by the old habit that it is difficult for them to give it up. He is attempting to fight it with their own weapons. He simply takes the matter as a surgical operation, explaining that it has no religious significance, but dealing with it for what it means from the hygienic point of view. He gets the young boys to come to him, and the young girls go to Mrs. S——. They place them under instruction in Christian truth and in hygiene at the same time. This custom does not exist among the Zulus, but is found among other Bantu tribes.

Bishop Lambuth: Above the great bend of the Congo, I found that they had no doctor to take up the matter just referred to. It was making such inroads upon the boys in the mission schools and in the adjoining villages that the missionary was at his wits end. So he called in the chiefs, the sub-chiefs, and the Christian people for a palaver. And he said, "If

you can turn over the boys to me, I will instruct them and try to eliminate this thing." He wanted a medical man to take hold of it, but there was no doctor within five hundred miles at that time.

Referring to the Rockefeller Foundation, I would say that the reason for speaking in that way was twofold. One is that Africa is the greatest laboratory in the world for the study of diseases which threaten the human energy and vitality and even the very existence of the race, and there are some diseases that are not yet thoroughly understood.

When the war is over I take it that the French and Belgian governments will not have funds to carry on their work along these lines. Then will be the time for Christian civilization to give money and laboratories and equipment to go in and help the governments on the other side.

Mr. Steed: With regard to taking children born in Europe or America into West Central Africa, we have a boy eighteen months old, and we are going to Angola. We could not leave the boy at home. What shall we do? Would you make that rule absolute?

Dr. Mabie: I would make it practically absolute.

Mr. Neipp: The children in our station are very well.

Bishop Hartzell: We have had a number of children grow up with our missionaries. I do not know of any that have died. It depends upon conditions and upon the care they receive.

Dr. Franklin: I think there are about as many kinds of climate in Africa as there are insects. It depends upon where you are.

Bishop Hartzell: I think we should emphasize that fact. The continent is very large. Take it in Rhodesia. There are places that are very bad in Rhodesia, and others that are not bad at all. I think we should point out carefully which part we mean in all of our papers.

Mr. Hague: It would be wise if some of our new out-going missionaries should be counseled in regard to the proper location of their homes. I know of several instances where they have built homes upon low ground, looking more, perhaps, to the surroundings than to the sanitary conditions, and then they had to remove their houses after an experienced missionary came to show them that they must move to where the location would not have such a bad effect upon the health.

Dr. Jones: As a matter of information, have many missionaries lost their lives through the bite of the tsetse fly? What is the experience of the missions in regard to the actual danger to the missionary as shown by actual cases?

Dr. Mabie: I think since we have known the disease microscopically that very few missionaries have died of the disease. There were probably missionaries who died of the disease before it was recognized as sleeping sickness. I do not think there are very many in these recent years. We have had a fair number of infections that have yielded to treatment. There have been cases that have died, but not many.

The Chairman: We certainly have a rich feast before us today. The first subject, which is "Industrial and Agricultural Education," will be introduced by Mr. Sidney Dart, of Rhodesia.

INDUSTRIAL AND AGRICULTURAL EDUCATION IN AFRICA

Mr. F. Sidney Dart, Missionary American Board of Commissioners for Foreign Missions, Rhodesia

All will admit that Africa presents the field par excellence for Industrial Missions, and all are more or less familiar with the arguments for this phase of missionary activity. In order to get clearly before our minds the ways in which industrial training may be made to count in the uplift of the race, let us look briefly at the evolution of an African mission station from the economic side.

The pioneers were first of all industrial missionaries. After the selection of a site, the first months and sometimes years are largely given over to the making of brick, the pit-sawing of lumber, and the erection of dwellings. Until native laborers are trained and have acquired some skill, much valuable time and energy are taken from the evangelist, doctor, and teacher in building up the mission plant. Except in the case of city missions where white workmen are available, this waste in efficiency will go on until the industrial department is maintained as an essential part of the mission.

The little groups of heathen children who are gathered into schools come without money, food, or clothing, and with them comes an economic problem. Shall they be dependent on their old homes, where heathen parents are often unsympathetic; shall the mission undertake their support and thus pauperize them at the start; or shall some method of self-support be inaugurated for their mutual advantage? Clearly the natural solution is to teach them to raise their own food and build up their own school. As the school system develops, the teachers begin to realize the slight hold which the abstract gains upon the African mind, and to feel the need of concrete application of theory. As in America, so much more in Africa, manual training is found to be the most effective means of visualizing arithmetic, and of training the hand and eye in habits of accuracy.

The missionary sees on every side the moral effects of nakedness, the misery resulting from poor food poorly cooked, and the impossibility of living a clean, victorious, Christian life in a dark mud hut on the ground. Whether consciously or not, he reacts against the heathen environment and begins to develop higher standards of living and create

new wants. From the native side the race trait of emulation begins to operate, and everything the missionary has and does stimulates new desires within the black man. The natives soon feel an ambition for better homes, better clothing, and better food, all leading to the desire for a productive occupation. The missionary is therefore under obligation to put within the reach of his people the ambitions and wants which he himself has developed within them, and the only logical way is to teach them how to earn or to make these things for themselves.

As the missionary becomes acquainted with his people he will see that the men are living under the shadow of two great dreads, the fear of evil spirits, and the fear of the tax-collector. Of these two, the first may sometimes be placated, but the last is inevitable. The white man has brought to bear on this primitive social system a tremendous economic pressure which reaches into the remote interior. The native is forced to render to the white man the net returns of two or three months of hard labor, for which he sees no adequate return. Is it any wonder that he shirks, and that the white man calls him lazy? Since the missionary cannot compel the governments to give back to the tax-payer full "value received," the only relief for the native is to give him a productive occupation which will raise him above the level of forced labor.

After the first converts have taken their stand for Christ the missionary begins to feel the fearful undercurrent of heathen environment and to realize the need of community salvation. No more effective ally to the Spirit of Christ can be found to break down the self-centered, suspicious social system of heathenism than industrial education. Not only does it raise the standard of living and lessen the strain of poverty, and unjust taxation, but it leads at once to a Christian cooperation. Heathenism is essentially selfish. The native raises his own food in his own little garden, builds his own hut, and is largely dependent upon his own resources. He sees no reason for helping anybody else. Specialized industry changes all this. The carpenter works for the mason and they both buy their grain from the farmer. There is a hitherto unheard of pride in work and a healthy competition in the things which make for thrift. The natural resources are utilized for the common good, and a spirit of neighborliness and mutual interdependence springs up which is a necessary prerequisite for social reform.

In all these ways Industrial Education has a direct bearing upon the ultimate aim of the mission—that of establishing a self-supporting, self-propagating Christian Church. The church must be raised above the poverty of heathenism if it is to maintain itself and send out its own evangelists, and these workmen are much more efficient if they are able to build their own outstation schools and churches. In our missions both on the East and West Coasts the industrial and agricultural train-

ing is considered a necessary part of the preparation of native preachers and teachers. The Church needs an economic foundation in Africa as well as in America, and so long as this foundation is kept thoroughly Christian, it cannot be too broad or too deep.

An example of the way in which Industrial Education is carried out in practice in the midst of the most primitive conditions may be found at Mt. Silinda, a station of the American Board in Rhodesia. The site was selected with a view to building a mission along industrial lines, and a tract of 24,000 acres secured from Cecil Rhodes which included nearly 1,000 acres of wonderful tropical forest with giant mahoganies up to fifteen feet in diameter and many other varieties of beautiful hardwoods. About fifteen years ago the original equipment was brought in from the coast behind a traction engine by Mr. C. C. Fuller, taking fifteen months to make the journey inland. With later additions, the plant now consists of the following: a fifteen horse power traction engine, a Mulay sawmill capable of making a thirty-four inch cut, a planer and matcher, a surfacer, a universal woodworker, including rip and cross-cut saws, band saw, jointer, shaper, boring, and mortising attachments, grinding, and bolting mills, a machine shop with fourteen-inch engine lathe, milling machine, drill press, grinder, etc., blacksmith shop, carpenter shop, with a good assortment of hand tools, brick and tile-making machinery consisting of a pug-mill, plunger machine with dies for making pressed brick, drain tile, shingle tile, and blanks for interlocking tile, a roofing tile press, and a brick repress, also a large logging truck, several wagons, plows, harrows, cultivators, etc., for agriculture. The power machinery is housed in a brick building twenty-two by one hundred feet, the carpenter shops occupying the basement rooms.

Much of this equipment is not essential to the strictly educational work of the department, but is of great service in building up the mission and giving profitable employment to the boarding pupils and native workmen. From the beginning the boys' boarding school has been maintained by the Industrial Department, and the fifty or more native Christian homes which have grown up about Silinda and Chikore are said to be the neatest, most comfortable native dwellings in all Rhodesia. The Department has built for the mission some twenty-five brick buildings with tile roofs, flooring, doors, windows, etc., all made in the shop at a saving to the Board of many thousands of dollars. Even at the very low wage paid to native carpenters, the building work turned out last year totaled nearly $2,500, the furniture and woodworking $500, and seventy boys were kept in school. With the exception of the salaries of missionaries and new equipment, the Industrial Department has been self-supporting for many years.

In addition to the regular line of furniture and building materials

manufactured in the shop, the department carries a stock of simple hardware imported for the aid of native builders and sold to them at cost. Grain is also taken in exchange for salt, soap, cloth, etc., giving a market for native produce and attracting many heathen to the mission. Last year eighty-seven tons of meal were ground, largely for the use of the native people.

The educational work of the Industrial Department has passed through certain distinct stages of growth, and is at the present time in another transition period. The first need when the engine reached Silinda was to get the machinery under shelter and in operation, and the unskilled laborers then available were put at jobs where their ignorance could do the least damage. If a boy acquired any degree of skill from experience, he was of necessity kept at that work as long as possible. After the most urgent demands of the mission were met, a system of apprenticeship for the training of carpenters was begun. The boys agreed to work for three years at a certain wage, and were required to make a deposit of ten shillings which would be returned to them at the expiration of this period. This was a decided advance over the haphazard methods of the first years, and has resulted in some of the best workmen we have with us today. The demands of the growing mission for dwellings, school buildings, hospital, and dormitories absorbed every bit of the energies of the department, and the point of emphasis always had to be on the work rather than on the worker. The boys were trained at their work in order that they might produce more. About five years ago it was felt that the time had come to begin some systematic training in addition to the shop work. At the same time a gift to the department for new equipment made possible the securing of the tools, and twenty-four boys selected from the apprentices and more advanced pupils in school were organized into two classes. A basement room twenty-eight by forty was fitted up with brick floor, benches, tool cabinets, windows, and doors as a part of the first term's work before the regular course of training was begun. The tools were of the best quality, but limited to the simplest consistent with good work.

The course is planned to cover three years, and is extremely practical in method and aim. Each class meets on alternate days for two hours in the classroom, and on the other days are set at outside work carefully chosen to give direct application to the theories taken up in class. This outside work is planned by the instructor as an integral part of the course, but is carried out under native supervision.

The first year's work is mainly taken up with the use of the rule, square, gauge, and practice in the simplest tool processes. Most of the stock is given them in the rough, and the projects all have some useful purpose. These boys make much slower progress at the start than Negro children in America, for they have to begin so much lower

in the scale. One must realize that before they came to the mission most of them had never drawn a straight line, never seen a square corner, and have no idea of accuracy in anything. It is only after months of patient preparation that they really grasp the meaning of such common ideas as "square," "straight," "level," "equal," or "three-fourths." But after the first year they easily catch up with the same grade of colored pupil in the South, and their eagerness to learn and patient application often puts them well beyond the average of white pupils at the completion of the third year.

In the second year a carefully graded series of useful objects involving the common joints used in cabinet-making and carpentry are made, the boys being given some choice between similar pieces within the limits of their ability. They are taught to work from drawings, but do no designing or drafting themselves. On projects of some size, such as a panel door, dining table, or chair, the boys work in groups of two or four to avoid the loss of time in too much duplication. The joints used in house framing are taught both in actual construction and in building small models to scale in the shop, and are made to cover both the sawn timber and pole buildings. The projects are all designed to fit native needs, and the boys are allowed to keep their work by paying for the material used.

The third year is planned to develop efficient workmen, and is carried on more like a trade school than like a class in manual training. Having learned the fundamental hand processes, the boys are allowed to take advantage of machine tools and labor-saving appliances. All stock used is planed, jointed, etc., by power machinery, and the boys' attention is turned to the manufacture of commercial articles, such as doors, sash, and standard furniture in quantity. They are given enough practice on outside building to be able to do independent work in squaring and leveling foundations, framing sills and plates, cutting rafters, fitting doors and windows, and applying common hardware. In addition to the regular work as outlined above, the more promising pupils are given finer pieces of furniture to make on order from the missionaries, and have completed a score or more which would be a credit to high school classes in America. We try to make sure that every graduate of this course will be able to build his own house, furnish it, and support his family by a productive occupation.

The experience of these boys who have come out of heathenism has been so very limited that an attempt has been made to give them some knowledge of mechanical principles not included in the woodworking classes, and to help them in developing the natural resources of the country. For an hour each Saturday all the classes meet together for demonstrations and talks on such subjects as the following: tools necessary for a native carpenter, their cost and care; house planning for

native Christians; the use of building materials found in the veldt; molding of brick and laying fireplaces and chimney; methods of protection against white ants, dampness, and decay; drainage and sanitation; simple hardware and home-made substitutes; glazing, soldering, blacksmithing, making glue, wood stains, and finishes; rustic furniture; cane and rush seating; knots and new basketry weaves; mechanical aids such as the wedge, pulley, and lever; and a great many other common things quite new to them. Their eager interest makes this work seem very worth while, even though it breaks into the continuity of the regular class work somewhat.

Notwithstanding the apparent success of these classes there are some members of the mission who still advocate the old system as the best method of training native carpenters. It is true that the causes that have brought about the decline of the apprenticeship system in America do not apply to the native African workman, such as specialization in the industries, wholesale production of duplicate parts, automatic machinery, restrictions of labor unions, and vocational education in the public schools. The arguments put forward as favoring apprenticeship may be summed up under three heads. 1. The immediate needs of the mission are better met by the rough-and-ready methods of the carpenter shop where quantity, not quality, is the first consideration. If the old results are good enough for the mission, they are certainly good enough for the native. This is a fine testimonial to the superior workmanship of class-trained boys. 2. Manual training should wait until the educational system of the mission has reached a higher stage. The boys are not able to appreciate so much technical training. Work is the better way of training the native; and they should be taught to work *hard,* something that the classroom methods cannot do. 3. The time and energy consumed in class is largely unproductive as far as the business end of the Industrial Department is concerned, and there is much loss through lack of supervision while the missionary in charge is busy with the class work. The neglect of boys not in the class is thought to offset the benefit to the lesser number.

By making the woodworking course much more concrete and utilitarian than is usual in America, the second objection is largely met. While the manual training classes could profit by a better academic course, it is equally true that the educational system needs manual training. The contribution of hand work to general education is too well established to need further demonstration. The African must learn to work by working, but forced labor will never make him industrious.

The third objection that classwork consumes so much of the missionary's time brings us down to the aim underlying this industrial work. I believe that it should be the building up of a native community which

shall be able to maintain its own church and church work, and that no attempt should be made to push the business end beyond the point of self-support. There is a real and subtle danger of commercializing the whole mission work in the eyes of the native unless this department is made to bear as directly as possible upon the needs of the native. Saving money by efficient methods of building, and making money by the exploitation of native labor are two totally different matters. The fundamental weakness of the apprenticeship method of training lies in the emphasis placed upon the work rather than on the workman. The classroom assures to the boys the individual attention which they need, while in the rush of the shop they are too apt to get only what the job requires. The industrial teacher should be as much of a missionary as any other worker, for his intimate daily contact with his native workmen gives him an opportunity for personal evangelism such as is granted to but few others.

These two methods are not mutually exclusive, but rather supplement one another. At Silinda we have made an attempt to combine the two by putting the regular apprentices who work in the shop all day in the classes, thus giving them the advantage of more systematic technical instruction. The class does not interfere with their work but two hours daily, and adds to their efficiency in such ways as teaching them to work from drawings, to measure stock, to lay out well-proportioned joints; and it raises the standard of workmanship noticeably. The schoolboys who elect woodworking are given practical application of the classroom work by the alternate day system, and many of them after graduation are seeking admittance to the regular shop to make carpentry their means of livelihood. At a new station, the classwork might well be started first, selecting the best pupils to be given employment at the building and repair work of the mission.

This discussion cannot be closed without mention of agriculture as a necessary part of every African training center. Unquestionably, this is the subject which will benefit the greatest number, and is admirably adapted to the needs of school children, both boys and girls, who need some means of self-support. Mission stations everywhere are doing great good by importing new fruits, vegetables, and grains, and the benefit to the people is almost incalculable where such subjects as crop-rotation, fertilization of the soil, irrigation and dry farming, seed selection, the use of oxen and machinery, are scientifically taught.

While the work of the Industrial Department is secondary and subordinate to direct evangelization, it is nevertheless essential, and should be a part of every mission training center. It is a great thing to raise a poverty-stricken people up to the point of economic independence, but the greatest service of industrial education is the making possible a self-supporting, self-propagating native Christian church.

Dr. Sailer: What type of teacher has been found the most satisfactory? What difficulties do they have, and what difficulties do you experience in getting teachers of the right sort?

Mr. Dart: The industrial training teachers have had some experience at home. Personally I think the best practical training would be some experience in the Southern schools under the American Missionary Association, or a training teacher from the Hampton Institute. Such training as that would be an ideal preparation for mission work in Africa along industrial lines.

Dr. Sailer: There is some discussion as to whether it is better to take a teacher and try to make a trained worker out of him, or whether it is better to take a worker and try to make a teacher out of him. Have you had much experience in that line?

Mr. Dart: That is still an open question here at home. Personally, I think both are necessary for the man who is to be ideally fitted for the work.

From the Floor. I was associated with industrial work in the city of Boston, Massachusetts, last year, and I found that they have come to a hard and fast rule that no man shall teach a subject without having had at least three years' experience in the trade; and throughout the state the requirement is eight years' experience. That is, I believe, the most progressive movement in that respect in America today. Massachusetts requires a year's work in pedagogy. The classes are arranged twice a week, two evenings, for the discussion of pedagogy and trade teaching.

Dr. Sailer: In a number of places the industrial work runs all right as long as the school is able to consume its own product; but the rub comes when the school is no longer able to consume its own product. When they have to compete with outsiders they do not make good.

Mr. Dart: In our comparatively small work, we are employing about all the good artisans we can get. That is a part of our aim, to help these men to be self-supporting. But we are trying to extend our community and give these men employment as far as they are trained. The native carpenters are working exclusively for the native people.

Question: Mr. Dart has suggested that the training for these young fellows is practically manual training. What about the academic training —arithmetic, writing, etc., and getting them versed in their own language?

Mr. Dart: O, they attend the regular school. With the exception of the apprentices, the manual training is simply a part of the school training. The apprentices are not necessarily graduates of the school, though they could be. The training we give them greatly increases their earning power. Our mason is employed at least twenty times as much as is paid an unskilled workman.

The Chairman: There will be another chance to take up this phase of education. Now we will hear the paper by Mrs. W. C. Johnston on "Elevating the Womanhood of Africa."

ELEVATING THE WOMANHOOD OF AFRICA

Mrs. W. C. Johnston, Missionary Board of Foreign Missions of the Presbyterian Church, U. S. A., Elat, Cameroon

I sometimes hesitate to tell of results in Bulu land lest the average audience receive the impression that most of the women have been helped. To say that one missionary baptized 1,709 adults in eleven months, that he has 19 communion points, or that he organized seven churches in three months might leave the impression that the whole lump had been leavened.

Only last July an elder called on the missionary to go out only five miles from the station to the town of Evina. The chief, who is supposed to have had 178 wives, was ill. The missionary found that fourteen of these wives were in a pen being accused of making the old chief's illness. There was also a witch doctor there with a hook at the end of a string. The women were to swallow this hook and if innocent the hook could be withdrawn without any trouble.

We do not have the poison cup in our part of Africa, nor are twins killed as in Nigeria; but we still have child-wives, and in many places a girl ten years of age is considered an "old maid." Women are still bought and sold, put in pawn for gambling debts, used as beasts of burden on the road, or loaned to their husbands' friends.

The Bulu say, "Bote be ne mevale meva" (People are of many kinds), and that includes missionaries as well as people in other walks of life. We need efficient workers for the elevation of the womanhood of Africa.

Again to quote the Bulu, efficiency is "Meval meva" (of many kinds). Mrs. ——— is a very efficient woman along many lines. The honor woman of her class in a large coeducational institution, she is just the woman to appoint on a language committee, or to do translating work. If a co-worker is ill she is a good nurse. The missionaries enjoy being entertained at her home, for she is a good housekeeper and sets one of the best tables in the Mission. She can teach either vocal or instrumental music. If a mother and child have to leave unexpectedly for home Mrs. ——— can make them an outfit.

If you ask an African woman her opinion of Mrs. ——— she will tell you "A ne aiz" (hard, cold, distant). She does not like to shake hands with a native because of the dirt, and for the same reason does not like to have them in her home or go to theirs. A bright conversationalist, and yet asks—"What would I talk to them about?" An African

woman cannot be brought out of her low spiritual and social condition at the end of a ten-foot pole, but the missionary must stretch out her bare hands and even arms when the hour of need comes.

An efficient missionary in the elevation of her black sister is one whose life is so full of the spirit of the Master that it will overflow and touch the lives and hearts of the women all around her. It must be a prayer-filled life or else she will not have the grace to stand the dreadful, disgusting, everyday occurrences that are magnified many times by her physical condition due to the enervation of the climate and quinine. My husband said he never took quinine on Sunday but that there was a dog fight in church.

She must have a lot of common sense and place herself in such relationship to the women that she will understand their way of thinking. We can thank Dan Crawford for having given us the expression "thinking black." Read Jean Mackenzie's "Black Sheep," and you will see how a woman who "thinks black" reaches the heart of the African woman; or how Mary Slessor by making her home their home took a long stride in the elevation of the African woman.

O, the mistakes of the new workers! It was our privilege to build the first church in Bululand paid for entirely by native contributions. We were so busy telling the natives about what God and we wanted, that we had not stopped to find out what they were thinking about, until we were brought up short by discovering that some of them were thinking that by buying a little corner of the church they were also buying a seat in heaven.

Friends sent me out Bible pictures, and what more natural to one "thinking white" to decide that they should be given out to the women of the Sunday school class for good attendance. Result? Some of the women thought they were receiving tickets of admission to heaven, and that when they died all they had to do was to show one of these cards to God.

On an itinerating trip I was trying to tell the women heaven would be a place of rest. My husband coming into the palaver house after I had left heard the women telling the men that heaven was the place where women rested and the men did the work. These mistakes were made by not "thinking black."

The missionary is taking the African into a new world where, until she can grasp the higher things, the white woman must be the prop. She cannot expect the black woman to glide from the ground as does the aeroplane, but rather her progress will be like the snail which, by the aid of a blade of grass or a tree trunk, leaves the ground at its slow pace, and the height to which it will attain will depend on whether it has chosen the blade of grass or the tree. The African woman at her snail's pace is capable of reaching far from where she started, if the

missionary who is her guide and friend is a tree trunk and not a blade of grass.

I think the house-to-house visitation is the best mode of contact. Two or three of the women will gather in one of the little huts and while satisfying their curiosity, one has a good opportunity to show that God is back of all that we should do. A missionary husband and wife live happily together because they obey God's commands and God is in the home. Children are taught to obey their parents because it is God's command, and the children are much better for doing so. We keep our bodies clean as they are the temple of the living God. We do not give our little girls in marriage, for God has given them to us as a sacred trust to train for Him. If trained to fear God and obey their parents in the Lord, then, when they are old enough, they choose their own husbands and make contented homes.

In the homes the mothers are reached through the little ones. They love their children as much as we do ours, but through their dreadful ignorance only a small percentage live past babyhood.

In our part of the country the Bulu knew nothing of the artificial feeding of babies, and as a consequence if a mother could not nourish her child it died. The missionaries introduced artificial feeding and saved the lives of many of these little ones. Perhaps it was a sick baby the mother was helped with, or a mother who had lost babe after babe through what she supposed was witches, but what was really the effect of the sun on the shaven head and bare spine, was taught that the medicine to use in saving the little one's life is a banana leaf used as an umbrella.

It may be at the funeral of one of these little ones where death is made less hideous by a few flowers and a little dress of clean cloth around the body. It may be the body of her firstborn man child taken firmly but gently out of the arms of the grandmother rolling on the ground and placed in a crude box, to us a dreadful makeshift for a casket, but to the friends very nice.

Perhaps the pull upward is by combating superstition. Never by openly making fun of them, but showing the lack of belief in such things, and when the time comes openly showing the non-effectiveness of their teachings. In our part of Africa the women could not eat eight different kinds of meat. If they did it would make them sick. It was so, for the men had said it. It was the part of the woman missionary on all occasions when she could to eat some of these meats. Also, if a woman saw a witch doctor she would die. One of the women on our field who was visiting in a town when the visit of the witch doctor was announced, sat in the doorway while all the women ran in the houses and drew the doors to. The doctor was very angry and flourished a big knife above his head as he came up the street directly toward the woman, but when he

saw she did not run he turned aside and went his way. When nothing happened to the woman because of seeing the witch doctor his prestige in that village began to wane.

Education. When the native woman can be kept from some of the hard work, making the garden, bringing wood and water, cooking the food, tending the children, and carrying the husband's load on the path, then it should be insisted that she learn to read before she is taken into the church. But under present conditions it is asking too much of the busy woman. If the husband is a Christian, then he should teach his wife to read before he is admitted to the church.

I think it very essential that the girls should be in school. Where they do not have Christian parents, it should be a boarding school until the girls have the great truths spiritually and morally instilled into them.

While the girl is in school it should not be the ambition of the missionary to see how much book knowledge the girl can be taught, but rather that she be taught to read God's Word, and then a great deal of time put on training the girl for her wifehood and motherhood. If it is true that a nation can rise no higher than the motherhood of the land, and I believe it is, then there is a grave responsibility on the women missionaries to train these women spiritually; and civilization will follow just as sure as day follows night, and it will be a civilization on an elevation that will last.

The Chairman: A very important aspect of women's work in Africa is "Industrial Education for Girls." Miss H. Juliet Gilson, of Rhodesia, is going to present that.

INDUSTRIAL EDUCATION FOR GIRLS

Miss H. Juliet Gilson, Missionary American Board of Commissioners for Foreign Missions, Rhodesia

It is not necessary to argue here the need for industrial training as a very important factor in the development of Christian womanhood among native girls in Africa; but it may be well to attempt to portray its importance from the standpoint of the mission worker. Our great aim is to prepare the native girls to act well their part in the making of Christian homes; then, as the work progresses, some to be teachers and Bible women. They must learn to read and write, must become acquainted with the Bible in their own language, as far as practicable they should learn the governmental language—their education in books should be carried forward as far as ability and time will allow. Where shall we begin? In the past here has been one of the gravest mistakes in the training of native girls: an ignoring of a fundamental principle in pedagogy—the going from the known to the unknown. What does a native girl know when she comes from her heathen kraal to the Mis-

sion Station? She has been learning at home to dig the ground a few inches below the surface with a short-handled hoe, to sow corn broadcast, and reap the harvest obtained in spite of a luxuriant growth of weeds, or in some parts of Africa to sow the mungoza, a very small grain of the millet family, and when ripe cut each head with a sharp piece of iron or a knife. She knows how to make a hard floor for threshing the grain by removing the sods from a small space, smoothing it with her hoe, and hardening the surface by smearing with cow dung mixed with water. She sees her mother with great dexterity winnow the grain by tossing it into the air from a *rusero*. She knows of the hours spent by the native women grinding the mungoza into fine meal, or stamping corn in wooden mortars with heavy wooden pestles. She has doubtless assisted in gathering firewood, and often in going long distances for water, bringing it in a large clay pot on her head, or in what is often substituted now, five gallon tins sent from America to Africa filled with kerosene. Perhaps she has seen her mother do a little sewing with a needle made from a long, sharp thorn, using for thread a blade of grass rolled between her hands. Her mind has been stored with superstition. She fears the spirits of the dead; is in constant terror lest she or someone in her family may be bewitched by an enemy or, what will be equally dreadful, may be accused of bewitching someone else and be summoned to meet the witch doctor who holds the power of life and death. Environment and teaching robbed her when a mere child of that innocence and trust which should be the heritage of every girl. Such is the material upon which the missionary teacher must work. A book is an unknown and mysterious thing: she has perhaps been taught at home that she must never touch one lest she be bewitched by it. Surely if their school life is to lead from the known to the unknown the time during the first weeks should be chiefly given to work with the hands.

There are economic reasons why large place should be given to industrial training during the whole time that a native girl is under the influence of the missionary. If there is to be a healthy development they must not be pauperized. In a pioneer mission where no pupils come from Christian families, when they come to school their outfit consists of a grass mat on which to sleep, usually a very old and very dirty blanket, a drape of calico or barter cloth over the shoulders, another around the lower part of the body. They have never had any money and during their school life there is no one to give them a penny. Their wants often begin with the desire to possess a slate and pencil; when they have mastered the charts they must buy a primer. Though the missionary may say nothing about their having a dress lest it should strengthen the idea so often held that the wearing of European clothing has much to do with making them Christians, the girls will soon wish

for a dress. Through their industrial training they are able to meet these wants.

Before they have been many months at school they learn that the amount of money earned depends upon having attained some skill in at least one industry—a very important lesson. The ability to earn money develops self-respect and gives a feeling of independence, two things of great importance with young women who for untold generations have been taught that they are the property of fathers or brothers until their marriage, which only means to them the transfer of ownership to the husband. The natives are much too quick to imitate the vices, follies, and fashions of Europeans. In a pioneer mission in Rhodesia when the first marriage was to be solemnized by Christian rites the missionaries used their influence to have the bride simply and sensibly dressed. The bridegroom had discovered that his bride should have a white dress with a train, white gloves, white shoes and stockings, a white parasol, and lace veil. In this mission it was the custom for the young men to leave school after a few years, go two hundred and fifty or five hundred miles away to the mines where they could earn large wages, save their money until they had the hundred dollars for the lobolo to be paid the heathen owner of the bride, money for the building of a square house with three or four rooms, with windows and doors, enough to buy a new suit of clothes and the bride's trousseau, in many cases not giving the material for the dress to the bride, but taking it to one of the missionaries and asking her to make it. One teacher told her girls that in having this trousseau, thought so necessary, they were imitating Europeans and they should go one step further. No self-respecting white girl would allow the man she was to marry to buy these things for her. They should work, save their money, and buy the things themselves. The teacher was both surprised and pleased at the response to her suggestion. The first girl, skilled in several industries, had seventy dollars, a part of which she spent in the furnishings which she wished to provide for the home.

The ability to do something well with the hands is often the first step in the development of true womanhood. Ziyasi furnishes a good illustration of this point. When she first came to school she was a perfect Ishmaelite. She was constantly in trouble with the other girls and needed to be continually watched. She was cruel. One day when the teacher was away for an hour she led the other girls in picking a fowl before killing it and thoroughly enjoyed seeing it run around without its feathers. When she seemed well nigh hopeless the teacher suggested to one of the European girls, several of whom were then pupils in the school, that she teach Ziyasi to make our mungoza bread. Ziyasi was greatly pleased and very successful, giving us as good bread as could be made from that grain. It was probably the first time in her life that

she had done anything for which she was praised. From that time we began to see a great change in Ziyasi. She developed a strong, Christian character, was interested in having her younger brothers and sisters come to the Mission station, for years bought and made clothing for a sister too small to earn her own. She married an evangelist and teacher, and went with him to assist at Beira, the most difficult work ever undertaken by the American Board in Africa. Another instance comes to mind of a life which should have been very useful, but was wrecked because there was no preparation for using for others the great privileges which had been given the girl. Sandile, a Kafir chief who rebelled against English rule and for a long time defied their troops, was finally captured, given a residence on a location and pensioned. Although Sandile had ten wives he had only seven sons and seven daughters. Certain English people became interested in one of the daughters and took her to England, gave her the education which these good ladies thought fitting for an African princess, an education suited to an English girl of the upper middle class. She returned in due time to South Africa, but was not interested in any form of service for her own people. After a few years her friends in England heard that she was to be married. They sent her a trousseau which they supposed appropriate for her. Later, to their dismay, they learned that a lace covered parasol was the only article in the outfit which she cared to keep. She had discarded European clothing and was marrying a heathen man clad in a blanket smeared with red clay.

We may bring forward one more reason for industrial training, which should have no weight unless such training is a positive aid in securing the missionaries' great aim. Governments and European settlers heartily approve of the native being taught to work with the hands. Governments are willing to give liberal grants to schools where, under certain conditions, instruction is given in household arts, laundry work, and some other industries. In Rhodesia during the school year ended 1915, four mission schools received grants of nearly three hundred each for training a class of twenty girls in laundry work; grants were also given for the training of 418 native girls in domestic work. Since most missionary societies are able to give so little for the general work of a mission, the financial help thus secured is of great assistance.

What industries can and should be attempted? Cultivation of gardens, especially cereals, sweet potatoes, and beans throughout South Africa. Girls before coming to school have been accustomed to work in the open air; they need such exercise to keep them in good health. When first entering the school it is the only thing the girls can do whereby they can, to a small extent, meet the expense of their instruction and board, and earn money for slate, pencil, and the first dress. In most mission schools one of the hard tasks for the teacher is making the in-

come meet the necessary expenses, and it is of the utmost importance that the girls raise as much as possible of their own food. An effort can be made to teach them better agricultural methods and the advantage of having the gardens free from weeds. Another reason for having them continue to work in the fields during the whole period of their school life is the importance of not training them too much away from their home life. A chief in Uganda said to the missionary—"When the school was first started every one was afraid to send their daughters because they said the Europeans made the girls forget how to cultivate; now they all want to send them as they see that they cultivate every morning." A teacher in a large school for native girls in Cape Colony where, in order to prepare the girls to pass a government examination for a teacher's certificate—an examination instituted to meet the needs of European teachers in European schools—these native girls must spend nearly all their time in academic work, told the writer that the plan in the American Mission schools in Natal was a much wiser one, where they keep their girls at work in the gardens for a few hours each day. He said when their girls went home for the holidays the parents complained that they were of no use—they had forgotten how to use the hoe. One of my girls who had advanced further in her studies than any of the others, could speak and write English well, could read her Bible in three languages, was helpful as a pupil teacher, could cut and make all necessary clothing not only for women and children, but coats and trousers, could run her own treadle machine, could prepare and serve a dinner to which I could invite any European friends, was an ideal waitress, a good laundress, and without European supervision could card and spin the angora wool and make a pile rug. When, after her marriage, she wrote me with pride of her two large gardens, the work of her own hands, I felt that she had not been educated away from the life she ought to lead.

It is much to be regretted that the natives of Africa are so persistent in the adoption of European clothing. But since they will do this it is important that they be taught to cut and make clothing for the whole family. They are pleased to learn the use of the needle, and while painfully slow, since there is no limit to their patience they learn to do beautiful work; close inspection is sometimes necessary to determine whether stitching has been done by hand or machine when looking only at the right side. Mission schools in the neighborhood of European towns are able to add to their finances by doing sewing for white people.

There is little demand for teaching European cooking to any large number of girls—as they become more civilized they need greater variety in their food, they very rarely have cooking stoves in their homes, but in some of the older mission schools they are taught to prepare dishes with the use of the bake pot.

Laundry work is another industry that can with profit be introduced into Mission schools. At first the girls require constant oversight, but they learn important lessons in being careful and exact about their work. The writer remembers how much time was expended in teaching girls to fold handkerchiefs and napkins properly. Not much progress was made until fines were imposed. Girls who marry and go to live in towns can find useful and lucrative employment if they are good laundresses and also save themselves from the evil consequences of an idle life.

Bead work. This is the development of a native industry. They readily learn to use the American Apache loom, and from the printed directions make necklaces, bracelets, belts, and other things which find ready sale among Europeans.

Basket making—another of their own industries, which can easily and profitably be developed.

Spinning and weaving. The young married women need work which they can do in their own homes. Their housework requires very little of their time, only at certain seasons of the year can they work in their gardens. They too often spend their leisure time in gossip which leads to serious quarrels. As they advance in civilization the wants in the families of the Christian people increase more rapidly than they can find the means for supplying those wants. The man, his wife, and the children must have clothing. If the man has worked at the mines he wants bread, tea, and sugar added to the diet of porridge, samp, and sweet potatoes. They soon want a candle, or what is cheaper in their windy houses, kerosene and a lamp. The children in school must have books, and there is the church contribution. Spinning and weaving is an industry which furnishes the employment by which the women can earn money in their leisure time. The attention of people in South Africa was called to this industry through the efforts of Lady Hobhouse to introduce it among the Dutch women soon after the close of the Boer War.

An article in the September number of "The Christian Express," a paper published at Lovedale, gives an interesting account of the carrying on of this industry for the last thirteen years at an English Church Mission in Kaffraria. The women are first taken on as probationers, then if they show interest and ability are apprenticed. At the end of their apprenticeship they are given a spinning wheel, a pair of carders, and three pounds of fleece. Seven looms are kept busy making dress material, shirtings, woolen suitings, rugs, blankets, towels, dusters. Many young women walk three miles to attend this spinning school. "Many of these women have had very little training, and in this work punctuality, prompt obedience, and self-control are learned."

About ten years ago Bishop Tucker, of Uganda, sent one of his

missionaries to a spinning and weaving school in India that she might fit herself to teach it to the people in Uganda. Cotton raised by the people is used and very soon after Miss Allen's return a large number of wheels and looms were busy manufacturing the white cloth used so much by the people for the long garments in which they are clad. Five years ago at the Toro Station in Uganda they were using 1 automatic loom, 4 ordinary looms, and 50 spinning wheels, Employment was being given to 61 women, 60 children, 4 men and boys.

Some of the words of the Master come to have a new meaning to the missionary in Africa. In a Christian land when we read John 10. 10, "I am come that they might have life and that they might have it more abundantly," we think of it as referring to the spiritual life of the individual chiefly. In Africa we see that when His Kingdom comes in the heart of a man or woman, personal appearance, environment, social relations, everything is totally changed. The industrial teacher can have a large share in effecting this transformation.

Discussion

Mrs. Bain: Do you have coeducational schools, or do you have schools for girls?

Miss Gilson: We have coeducational schools. Boys and girls can be educated together there.

Mrs. Bain: Do you have any difficulty in getting girls, or can you get girls as easily as you can get boys? In the Congo we have difficulty in getting girls in places.

Miss Gilson: Among the girls the work is growing up more slowly than among the boys. But the girls have come to us for protection. Of course, we cannot always keep them. For example, when they have become involved in some of their native marriage regulations. But more and more the government is aiding us. They are taking a very different stand from what they did a few years ago.

Dr. Mabie: My own work has been with women generally, and generally medical work, giving them instruction about their own bodies and about the care of their children. However, in recent years I have been in a training institute. The men must bring their wives with them when they come. The wives are there in residence for three years. It seems to me that I begin to see some light on the woman question there. It is a very difficult proposition. Our African women do not seem to have much ambition to get up higher, and I quite believe that only the spirit of the Lord Jesus Christ, as it gets into their hearts and lives more fully, will be the power that will lift them up. I was very much interested in the last paper. Very often when we try industrial work it becomes religion. There is no distinction between the two. It is all something that the white man has brought into the country, and it all centers very

much in the personality of the missionary, whether it is a "blade of grass" or a "tree." We try to teach the women how to take care of their children and how to make better clothes and how to enter into a life that is quite foreign to them, how to be a Christian wife and a Christian woman in the church, and how to develop a sense of responsibility. The African woman does not have much responsibility. She has no problems. She has things to do, but she does not have to think much to do them. Christianity brings a new set of problems to her. Again and again and again, she says, "That is a man's problem." But it is no man's problem. It is her problem, and to lift her up out of this old level to the new level where she will take the new responsibility, and where she will match up to her new responsibilities, that is a psychological problem of considerable importance. We have not done very much—very little, in fact—along the line of industrial education and training for our girls. But we have got to solve the woman problem, because, of course, a people are not going any higher than their women go.

Mrs. Bain: We have three boarding schools connected with our mission in the Congo. Girls' work was made very prominent from the beginning. The girls brought to the station were slave girls. They were war prisoner girls in the time of the atrocities. The girls were in charge of the missionaries for many years, and we find that the work that has been accomplished there has been very great. The results are still seen after these many years in the families and in the homes which are made by girls trained in these schools.

I was very much interested in the working girls. I superintended the work in their gardens as well as their sewing and washing. I used to work with them daily in the field in the morning. I took every way I could to get into their life as much as possible. We tried to impress upon them the necessity of not being married until they were at least sixteen, and then we tried to teach them how to take care of their bodies and how to take care of their children.

Mrs. Ransom: It seems to me that one of the great problems in our mission field, I think one of the leading ones of South Africa, is this helping of women in a special way. This does not apply to industrial work, or to direct missionary work in the schools, but in going about among the people to help the people in their homes.

Speaking of my own experience, our son did not come to us until we had been out there seven years. I noticed at that time that there was a marked difference in the attitude of the women toward me. They came to me much more than they had to ask me about their children. The missionary children do so and so, they said. How shall we train our children? And that was a question that they did not ask me before. One of the men said to Mr. Ransom, "You are now a man among men, because you have a boy." At one of the stations they called the name of our little

boy Isaac, because he had been waited for so long. But the missionary women have the care of the home, which is the most important part of our work. We must see to our own homes. If our husbands are to do the great missionary work they have to do, and if our children are to be trained as we want them to be trained, we must give part of our time to that, and if we do that we cannot do all that must be done for the women. If we could have a lady to go about, not remaining all the time at one station, but going from station to station, to work among the women and girls, and to follow up the girls who leave the school, that would be a much more ideal way. Many of these women and girls, after having reached a certain stage in our school, are left to themselves and they are liable to go back. I do not mean that they are liable to relapse into heathenism by any means, but I mean that they are liable to drop their ideals and to lose their power to help such women as might come to them for help.

Bishop Lambuth: What about training and using Bible women?

Mrs. Ransom: It would be a most helpful thing. In our mission we have not had working Bible women as much as in many fields. There are many reasons for this. For one reason, in going about the kraals they would not be respected. There would have to be special conditions. Many of these women and girls do not travel from place to place alone. Even a small boy of ten would afford protection for a group of women or girls, because he is a man child. But I think Bible women would be very valuable to the work.

Mrs. Neipp: Our native women are able to go into surrounding villages very well in groups of three or four. It is strange, but often when they go to the palaver house, men come along to listen to the women, and they are doing good work. We do not call them Bible women, because they cannot give their entire time to that. They are just women who can give a day each, in the period when they have less to do.

Mrs. Lansing: What about the wisdom of developing industrial work along lines that do not contribute to the life of the people directly? Is it wise to develop this industrial work if there is no local market?

Mrs. Gilson: I do not know how I can answer that for you out of my own experience. We might give a very wide meaning to "local." We had a plan at Mount Selinda by which we could get orders for the rugs made and for the blankets woven by our workers. These orders came from Europeans. Some orders came from four or five hundred miles away. Now, it is a question whether that is a local market. I think it is a very important thing to do anything whereby the people can earn money.

There are two ways of answering this question as to industries not directly usable in the particular locality. If there can be a series of industries at a local market, that is desirable but not indispensable. The

object of industrial training is not merely to strengthen them intellectually, but it is rather to bring out the student's own ability, to teach observation and skill. That is the object of teaching Sloyd. The principle followed by Mr. Scott at the Concord Reformatory in Massachusetts is that if a pupil is found who does not appear to have any special ability for one trade more than for another, then he is taught the trade in which employment is most easily found in the locality from which he came. There is no reason why, in every case, we should not teach these people some industry that will enable them to earn a living and at the same time teach them to use their brains.

From the Floor: How long has Mr. Dart's industrial plant been established?

Mr. Dart: Hand work has been going on a little over twenty years, but the machinery came in only fifteen years ago. Then it was more or less unproductive for a couple of years. I suppose it has not really been in operation for more than twelve years, and the class work four years.

Question: In the twenty years, what percentage of the pupils who came to your school became Christians? I do not mean your evangelists or your preachers; I mean only the lads who come directly into your industrial department.

Mr. Dart: I would say that none of our boys come directly into the industrial school. We do employ heathen men who come and work for us for a few months and then go away practically untouched by our efforts; but a large proportion of our school boys who are also in the industrial work are converted in that time—I would say in excess of seventy-five per cent. Some, of course, stay but a short time.

Question: Do your preachers and evangelists get all the advantage of this industrial course?

Mr. Dart: They do in the case of the boys who have gone into the school and then go into the Bible work. Now we are starting in another part of our field a school for evangelists in which the industrial work has a striking part.

Question: What percentage of the evangelists remain faithful after having had the benefit of the course? I do not mean what percentage remain Christian, but what percentage adhere to their calling?

Mr. Dart: I do not know whether you can lay that on the industrial department or not, but it is a weak point in our mission. We have comparatively few of our boys who go directly into religious work. A considerable proportion of them go into their trade to work, or into some other form of work.

Question: To what percentage of preachers who have gone through your school have you given responsible places as preachers or in evangelistic work, or Christian work? What percentage of these men remain faithful?

Mr. Dart: I think practically all of them, because we do not admit them into the Bible school until they are well established in their purpose and in their Christian character, so that we have not had any loss afterward, that is, any loss to speak of.

Question: I think you mention in your paper that you instruct pupils how to prevent white ants. How is the pupil instructed?

Mr. Dart: We teach our natives how to build their houses upon stones. The ants have to crawl over the stones in order to build their little mud tunnels, and that is quite an impediment. Occasionally the people go around and knock these little mud tunnels off, preventing the ants from activity in that way.

The Chairman: I want to ask the missionaries what their experience has been regarding the bringing of young men to America to study, both in industrial lines and in lines of general education. Does it help them or hinder them when they go back?

Mr. Moody: On general principles, it is about the worst thing that could happen. Perhaps there is one case in twenty where it does good, but in most cases it simply ruins them. The main difficulty is that they get "big head." If they work for the mission, they want as much as the white man, but the real trouble is the "big head."

Mr. Pinney: We have tried it, and most of our men have been failures on their return. They could not stand the temptations of America. The experiment has been undoubtdly a failure in our case, and we as a mission now discourage it, whether for industrial education or for other lines of education.

From the Floor: I recall the case of a man who studied in Tuskegee. I asked him later why he was studying agriculture, and he said that he came to the conclusion that the best thing he could do for his people would be to teach them agriculture. That fellow will go back into the heart of Africa and be of some use.

Dr. Franklin: I believe it is with the Negro in Africa to some extent as it is with the Negro in America. You can go into some neighborhoods where they think that to send him to college is to give him a big head. I am not an expert on this question with reference to Africa; but I know enough in a general way to realize that it is very hard for us to understand that God is no respecter of persons. It is hard for us to get it into our heads that there is just as good a heart under a black skin as there is under a white skin. I think we have had failures in this matter sometimes because of the attitude of the white man. I know one little boy, Frank, who after his education in English went back to Africa. I saw him seven years ago in Africa, and he was there at work among his own people teaching school. Let us not give this thing up as a dangerous thing to do. Some of us nearly lost our heads when we went to college; but we do not call our colleges a failure, nor do we call college men a failure.

Many of them fail, it is true. But I have known one or two missionaries who were not a complete success, haven't you? I have known one or two white boys who were apparently ruined by their education; but we do not give up education on that account. Let us go slow in this matter lest we take a position that will interfere with mission progress.

Mr. Scott: A good many of us know Cele. He went to a southern school and then back to Natal. He took a colored girl back as his wife. They have had hard burdens to bear, but he is back there working for his people.

Mr. Taylor: There is real danger in the boys coming home to America. We have seen boys spoiled. I am not afraid of "big head" as much as I am afraid of the temptations that they are bound to have to face here, and I want to emphasize what our brother said about boys being spoiled. I remember one instance of a boy coming to America. He worked his own way here and made a splendid record in his early study both for scholarship and character. Later on, to his great misfortune, a wealthy friend in America provided him with all the cash he wanted, and the result was that he is today an undesirable influence. He is simply spoiled by petting. The moment he was relieved of the necessity of self-support he was ruined. The result is he drinks and does other things that go with it. I had another bitter experience with a boy in whom I had great hopes who left a few years ago. I finally reluctantly permitted him to go. To make a long story short, he is lost somewhere in America. I am trying to find him now. His own father does not know where he is.

Discussion of the Question of Polygamy with Reference to the Native Church

At this point in the Conference an earnest debate arose over the attitude of the missions and native churches toward the question of polygamy. The discussion became so intricate that Mr. Taylor was asked to formulate certain questions which the delegates should be urged to answer as representing different missions and sections of the continent. The questions together with the answers in so far as they could be formulated are as follows:

	U. P.	Presb. U. S. A.	Bapt.	Reformed	Friends	A. B. C. F. M.	A. I. M.	Christian	Belg. Cong.	M. E.	S. U. M.	Free Meth.	Mor.	Epis.	M. E. South
1. Do you admit to church membership men living in polygamy?	.....	No	....	....	No	No	No	No	....	....	No	....	No	....	....
2. Do you insist on a man giving up all wives but one?	.....	Yes	....	....	Yes	Yes	Yes	Yes	....	....	Yes	....	Yes	....	....
3. Do you insist that the chief wife be retained?	.....	No	....	....	No	No	No	?	....	....	?	....	No	....	....
4. Do you admit women living in polygamy?	.....	Yes	....	....	No	No	No	?	....	....	Yes	....	No	....	....
5. Is any modified form of church membership provided for them?	.....	No	....	....	No	Yes	No	?	....	....	No	....	No	....	....
6. Do you insist on Christian rites marriage—															
a. for all?	.....	a. No	....	....	No	No	No	?	....	....	Yes	....	Yes	....	....
b. for those not already married by heathen rites before conversion?	.....	b. No	....	....	Yes	Yes	Yes	Yes	....	....	Yes	....	Yes	....	....
7. Do you remarry those already married by heathen rites?	.....	No	....	....	No	Yes	Yes	Yes	....	....	No	....	Yes	....	....

The Chairman: We have Mr. Wolo of Liberia in the audience this morning. I would like to ask him to come forward and say something to us. He came to this country and entered Mount Hermon. He then went to Harvard, and he has just this fall entered Union Theological Seminary. He is going home to do what he can for his people. I wish he would give us some of his impressions or state his problems.

Mr. Wolo: Men and women, in the beginning, I would congratulate you upon having conceived of a conference like this. If there is anything here that has attracted me more than other things it is these words which appear upon this program: "When peace comes there will be a speeding up of colonial enterprises from one end of the continent to the other. New fields will then be opened and new adjustments will be in order. It is time to come together to consult and pray over these things." I congratulate the mind that conceived this conference. I repeat that.

And now what I am going to say can only be said in a company like this, because I find that science has failed, and I wish some theologian would be bold enough to criticize the abstractions of science and its dogma. Some time ago science accused religion of being dogmatic. By that I mean, if I may give a concrete fact, your anthropology is entirely unsatisfactory as a science. Now the only people who can understand the appeal I am going to make is a body like this. In saying this I want you to know I realize the tremendous responsibility that rests upon me as an African; first, because I am from Liberia, the independent government in Africa;

secondly, because I have met Africans from almost every part of Africa except the eastern part of the continent; thirdly, because I think you ought to talk very openly with these men and try frankly to get their point of view.

And now my appeal is this: You Christian men and women who are at work for the Africans, please do not make them—do not misunderstand me—please do not make them servants. Make them men and women. Make them Christian men and women, men and women just as you, who partake of the monotheism that makes God the Father, and makes one feel at home wherever he is. That is my appeal.

Dr. Anderson: What can we American Christians do to help the African students in America?

Mr. Wolo: That is a broad question. The foreign students are from everywhere. As an African, I would like to say this. Many Africans have come here who are going back to their people to do what they can for them. They would not stand what they are standing except that they have a purpose back of it all. At the same time, it seems to me that those who help a fellow to come here, unless he is the right type of man, are as much at fault as he for his failure.

Mr. Moody: Does anybody know whether the University of South Africa for Colored Folks is running now? I understand one was founded because the natives were not allowed to attend white universities.

Miss Gilson: I have seen a great deal about that college in the papers. I do not understand just what it is. There is a university there, or it may grow up to be a university. They had a president sent out from Scotland. They are mapping out a course that they feel will be suited to the needs of the students. I do not think it is quite true that the colleges of South Africa have not been open to native students. Some years ago I saw day by day an African at the theological seminary of the Dutch Church near Cape Town. He finished his course, received his diploma, and was examined like the other man. For forty years that university has had a charter like the University of London, and the examinations of that university have been open to the colored as well as to the white people.

Mr. Moon: I would like to ask our friend what he means by the word "Servant?"

Mr. Wolo: Here is what I mean. The impression that you give that those people are only good in so far as they look after babies or work on the farm. I think they can do other things beside that.

Mr. Moon: By that you mean, then, just servants and not the broad word "service." You mean a servant in a very narrow capacity?

Mr. Wolo: Yes.

Mr. Moon: I wanted to have that perfectly clear, because I think one of the most wholesome ideas that we can get into the minds of the people in Africa is that we are all to serve the world in this broad sense. And

if our brother means that, and does not want to have his people treated as servants in the narrow sense, then I agree with him and I sympathize most heartily in his appeal.

And I would like to correct one wrong impression that may have been made by referring to "big head." I think getting the "big head" is a most wholesome experience for anyone, provided he gets over it and out of it within a reasonable time. I think nothing will help the African so much as to get a big head and then get out of it, because just as soon as they have gotten on the other side of that experience they are going to be able to find their place and to lift people up as never before.

Dr. Franklin: I spoke with some positiveness in my voice. That was due to the fact that I perceive such a tendency in mission fields in restricting native leadership; but I think we have reached the common ground that, when men have the Spirit of Christ in their hearts, it is safe for them to have all the liberty that they can be given. I think the men should have the best in their own country before they come here. I know of a case where a man brought from Nigeria went to work on one of the Fall River Line boats, and that man felt that he was in hell by reason of our economic conditions and race prejudices. This is a two-sided affair. We have got to treat these people as brothers in Christ. Let us not dismiss it by saying it is a dangerous thing to do. We must have proper leadership in Africa, and let us not take any position that will put a stop to this or hinder it in any way.

WEDNESDAY AFTERNOON

The Chairman: We have two missionary knights errant with us this afternoon from whom we are to hear, Dr. Kumm, of the United Sudan Mission, and Dr. Watson, from the land of the Pharaohs. Dr. Kumm will address us first.

STEMMING THE MOHAMMEDAN TIDE

H. Karl W. Kumm, Ph.D., F.R.G.S., Director Sudan United Mission

I wish to point out briefly some outstanding geographic facts not usually realized by business organizations and missionary societies.

First, the orographical configuration of a country—the winds and air pressure, as well as the rainfall—exercises a decisive influence on the climatic conditions and the health of the country. You will notice from this physical map that the coast belt, both on the east coast and west coast, extends to from fifty to a hundred and fifty miles inland, when we reach the escarpment that forms the beginning of the Central African Ironstone Plateau. The barographical lines (Isobars) of these two maps show you the regions of lowest air pressure during the winter and summer. They, of course, roughly coincide with the rainfall re-

gions, except in the Sahara Desert. We have the greatest rainfall in Africa where air-currents from the oceans strike the points of highest elevation—the Ruvenzori and Cameron Mountains, and the Hylala Belt of the Congo and Guinea Coasts.

Second, you will notice from the isothermal lines of this map, that the highest average temperature of the year is not found under the equator, but in the dry mountain and plateau regions of the north-western part of the Sahara and Abyssinia, and the South African Karroo. On the Guinea Coast we have the most equable climate in the world, with temperature variations not exceeding ten degrees, and that is the reason why the coast is called the White Man's Grave. Regions of great variation of temperature are usually healthy.

Third, it is apparent from a comparison of the rainfall maps and that showing the vegetation that there is a reflex action between forest-covered land and the rainfall.

Fourth, the vegetation and mineral wealth condition the economic development of a country. Life is dependent on food, and an increase in wealth depends on the abundance of raw products of Mother Earth.

Fifth, in a primitive country rivers form the highroads. We may therefore look in Africa for the densest population on the rivers and coasts. We see from this map, that in Lower Egypt, where river and coast meet, and in Southern Nigeria, where the same conditions prevail, the population is most dense. In Southeast Africa and between the Atlas Mountains and the Mediterranean mineral wealth and the healthiness of the climate account for the number of people living there. We may look for a growth in population in British East Africa, and when once the Cape to Cairo Railway is finished, near the great watershed on the Central African Plateau. We should, as Missionary Societies, pay special attention to parts of Africa that are comparatively healthy, and where an increase in population may be looked for. Africa, being as large as China, India, Europe, and the United States could feed a thousand million people.

Sinussi of Ndele and Mahommed of Wadda, the two southernmost Mahommedan chiefs of the French Shari-Chad Protectorate, have fallen out with the French Government. They have been defeated and killed. Thus, politically, even as the Khalifa of Khartum and the Sultan of Sokoto went down before the advancing British troops, Mahommedanism has had its debacle in Central Africa.

Many disagreed with the speaker when, seven years ago in the town hall of Melbourne, Australia, he called the Yellow Peril a Yellow Bogey; while others disagreed with him when he stated that politically Mahommedanism has had its day, and that the time for reckoning with the sword of Islam and the Crescent was at hand. But the defeat of the religion of the Arab as a governmental force is very far from mean-

ing the collapse of the religious enterprise and enthusiasm of the followers of Mahommet. On the contrary, political defeat frequently spells spiritual revival. Do we not see it in Korea and in the Dutch Reformed Church of South Africa? Thus let us beware lest we be led to see in the victory of Christian powers over Mahommedan chiefs the success of the Christian religion over the Mahommedan faith.

Last month I received from Northern Nigeria (from one of the missionaries of the Sudan United Mission), the following statement: "The Kwona District is in imminent peril from Mahommedanism, and we should commence work there as soon as possible." Hardly a letter reaches me from the representatives of the missionary enterprise in which I am interested that does not tell of the Mahommedan advance in Central Africa.

What are the chief points of objective of Mahommedan activities? In the Upper Nile and Gazelle River Province the Mahommedan influence is slowly, but surely, permeating the pagan peoples.

Near the great Central African watershed, the chief of the Kreish tribe at Naka has lately gone over to Mahommedanism. He is now fasting during Ramadhan, and has gone on pilgrimage to Mecca. The Banda people to the west of the Kreish are also in a state of temporary religious solution.

In the Shari Basin the highroad leading from the Mobangi to the Upper Shari is used by the French Government for the Mahommedan Senegalese troops, who form the bulk of the army of occupation of the French Shari-Chad Protectorate, and Mahommedan traders are making constant use of this new road.

In Adamawa, the Ngaumdere and Yola Districts form the centers of Moslem propaganda, and the motor road leading to the coast forms a new means of communication for Hausa and Fulani traders.

Along the West Coast practically every steamer carries its quota of Mahommedan business and religious propagandists. In East Africa, on Lake Tanganyika, through Nyassaland, the sporadic spread of Mahommedan influence is reported.

I want to repeat again the saying with which you are all familiar, that "Every Mahommedan trader is a Mahommedan propagandist"; and I want to add to it, as you also know, that "Many of the so-called Christian traders are a hindrance to Christian missionary work." This fact has not yet produced in us a spirit of shame sufficiently strong to drive us to devise means to meet this state of affairs.

As all the colonies in Africa are European colonies, we in America have largely left the carrying through of the plans of the Edinburgh and Lucknow Conferences for a solution of the Mahommedan peril in Africa to the European missionary societies. But we must no longer leave the European societies to face this alone. They cannot cope with

the situation. The danger is too pressing, and time and circumstances are entirely in favor of a Mahommedan victory. It has been said (and it is true) that for every Christian convert our missionaries make in Central Africa, the Mahommedans make ten.

What are the most powerful factors in the Mahommedan advance on the Central African Plateau?

(a) The influence of the European governments is in their favor. The battalions in the Anglo-Egyptian Sudan are recruited from the pagan tribes. The chaplains of these battalions are Mahommedan mallams, appointed and paid by the government of the Anglo-Egyptian Sudan, and the soldiers returning to their tribes after their periods of service carry with them the religion of Mahommet.

(b) The Mahommedan trader is protected by the governments.

He is financed by the European trading companies and he freely goes among the pagan peoples, and into districts where, before European governments arrived, he would have been killed.

(c) The troops of the Senegal, of Northern Nigeria, of the French Shari-Chad Protectorate, and of the Anglo-Egyptian Sudan are Mahommedan. The war in the Cameroons and East Africa is increasing the prestige of the Moslem fighting man.

Do the European governments desire the Mahommedan advance?

Far from it. The French Government has tried to meet it in the Western Sudan by forbidding Arabic as a language to be used in the schools; and Sir Frederick Lugard (the Governor General of the Niger Territory) has printed in his blue-book, "I hold out every encouragement to establish missions in pagan centers." In the Shari-Chad Protectorate the French Government has had far more trouble with the Mahommedans than with the pagans, for the simple reason that the Mahommedan advance is not desired.

In the Anglo-Egyptian Sudan the Governor General said to me, "It is impossible for our governments to deal with the Mahommedan advance. Why do not the Christian missionaries come and help me by Christianizing and civilizing the pagan tribes?" Here you have the case in a nutsell. The governments are in those countries to establish justice and maintain peace. The Mahommedan propagandists are busy and must be protected, but the Christian propagandists are conspicuous by their absence.

Let me give once again the names of the tribes not yet reached by Christian missions:

In Bornu: the Borlawa and Gamawa, 100,000; the Bedde, 100,000; the Babbur, 1,000,000; the Marghi-Marghi, 250,000; the Keri-Keri and Ngizim, 50,000; the Burra Yyond, 50,000; the Gamerghu, 100,000; the Budduma, 50,000—total, 800,000.

In Adamawa: the Reibuba, 250,000; the Lam Pagans (seventeen

districts), 50,000; the Tangele, 50,000; the Musgun (thirty-two districts), 50,000—total, 400,000.

In Bagirmi: the Nilim, 50,000; the Kirdi, the Korbol, the Sango, the Lame, the Lai, and the Sara.

In Wadai and Darfur: the Kreish and the Banda, each of these inhabiting a country about the size of France. Their number is not known.

In Kordofan: the Nuba, 50,000 to 100,000.

Besides these, in the Anglo-Egyptian Sudan are the Beir, the Bongo, the Shuli, the Bari, the Makraka, the Bolanda, the Ngolgolawa, the Golo, the Shatt, the Mandala, the Jur, and the Berta; and in Northern Nigeria are the Gurkawa, the Montoil, the Afo, the Maguzawa, and others.

You will notice from this map that the number of Missionary Societies in South Africa and on the West Coast is disproportioned to the work that needs to be done. South Africa is over-staffed. Not once only, but many times have I heard this from leaders of the Dutch Reformed Church. In Sierra Leone there are no less than ten Christian Missionary Societies at work, while between the Niger and the Nile on the Central African plateau, where the Mahommedan propagandists are exerting their greatest pressure, not a single Society is represented.

Gentlemen, this is poor strategy! It is bad policy!

I venture to suggest that a commission be immediately appointed by the Boards here represented—to devise ways and means by which the energy of our Societies at the present moment engaged in missionary work in Africa may be focussed on the strategic advance line of Mahommedanism.

The Chairman: Dr. Watson will continue.

AMERICA'S PART IN STEMMING THE MOHAMMEDAN TIDE

The Rev. Charles R. Watson, D.D., Honorary Corresponding Secretary, Board of Foreign Missions, United Presbyterian Church

I bring you very definitely and practically to the question that we are seeking to answer in this brief hour, "America's part in stemming the Mohammedan tide." May I say at the very outset that we shall never stem the Mohammedan tide by limiting ourselves to the stemming of that tide? I wonder whether we have forgotten the words that were spoken at the Edinburgh Conference and that were meant to guard us against exactly that mistake. In connection with the survey of Africa, it was said, "If we would prevent the extension of the reign of Islam in the south, we must undermine its foundations in the north." And again, "We have not only to stay the advance of Islam in Africa; we have to

win the Moslem world in Africa for Christ. Its gates are opening for the Gospel, though the entrances are narrow, and to be used with wisdom and care, lest they be forcibly closed again. But every foothold won by Christian missions means a growing opportunity. And until," mark these words, "until the foundations of Islam in the north are shaken and removed the Christianity which may be established in Central Africa will be perpetually exposed to its assaults." And so, if we are to answer the question before us this afternoon, we must go farther afield than would be implied by the exact form in which the question has been put to us.

Taking the question with its wider implications, I would venture to bring three simple and clear suggestions.

We must, first of all, awaken the church at home to the greatness of the peril. Our problem is not, first of all, across the sea. It is at the home base. Without a publicity program that will make our churches sense the greatness of the peril, we shall not be able to command either the resources or the men or the spiritual dynamic necessary to carry this task through. We must awaken the church in America to the scale of the danger. Dr. Kumm swept his hand again and again across the whole belt of Africa as he described the Moslem advance, and there would seem to be no part of these border marches of Islam free from the peril of the advance of Islam upon paganism. There is no adequate realization in the home church of the scale and scope of this peril.

And there is no adequate realization of the seriousness of the peril. The church at home has not yet realized how much greater is the problem of evangelization when Islam has once entered in, how much easier it is to stem the tide than to win back the territory that has been lost, how for every single year required to evangelize a pagan tribe we must invest ten to reconquer from Islam the territory that so easily might have been ours, if we had only been on time.

And I do not think that the church has yet sensed the degrading effect of Islam upon Paganism. It has rather comforted itself with the thought that Mohammedanism was, as it were, a step upward for the pagan races that accepted this faith. And so we need to awaken the church to the seriousness of the danger as well as to the scale of the danger.

I think we need to awaken the church also to the rapid development of this danger. There are those who speak of it as though it were a danger gone by. They speak of the great pity it is that in past decades we were not in time to overtake the task. But this danger is one that is rapidly developing now. Those words that Dr. Kumm quoted were quoted as long as four years ago, but they are also true today, "that for every convert that the Christian missionary is making from Mohammedanism, Mohammedanism is able to gather in ten from paganism."

Then I think we need to awaken the church at home to its neglect of this peril. What are the unoccupied areas of Africa? The sub-com-

mittee on unoccupied fields that surveyed the world for the Edinburgh Conference found that largest among the unoccupied fields of Africa were the Mohammedan areas. I think we need to awaken the church to the fact that this peril is not only upon us but that we have hitherto neglected it, and that we have not rallied our forces at the points where the danger is most imminent.

Then I think we ought to bring this message to the church of America: This is the supreme time for addressing ourselves to this task. Why? Here I am voicing a conviction that I bring to you out of last winter's experience. It was my duty to go to Egypt this last winter in the interest of the newly projected American University at Cairo. At Marseilles I had an interesting, though disconcerting surprise. I got on my steamer intending to go directly to Egypt, and I was a little bit taken aback to find on the steamer two thousand Algerian Blacks. I had no desire to bait a German submarine. The submarines were lying in wait for us. We were held in port three days. Finally, we made a rapid trip down to Algeria to unload these two thousand Blacks. They did not come from the seaboard of Algeria; they came from the hinterland. They were cut out of the same cloth as those Blacks I saw two thousand miles up the Nile. I am quite sure they were all originally pagans, but now they were Mohammedans. I pictured to myself what was going to happen in a few days. We would land them. They would go out into their villages; one to this village, two or three to that village; and that night, the whole village would be gathered together for a grand palaver. They would tell of their experiences over seas where they had heard the boom of the white man's cannon and where they had seen his great cities rising to the heavens. As I pictured that to myself, I could just see the horizons of thought in that African village pushed back and back, and back, never to contract again, and I said to myself, "Has there been, since the Crusades at least, so wonderful an interpretation of life between North Africa and Europe, as in these days?"

Just last June I found the same thing happening in Egypt, where hundreds and thousands were coming back from behind the lines in France. In the face of this movement and in view of these influences that are affecting the life of Africa, shall we not bring home to the church here in America the need and the urgency of this problem and above all point out the timeliness of our addressing ourselves to this task at this moment?

If our first answer is to be found in awakening the church in America, the second answer is to be found in mobilizing our political and commercial contacts with Mohammedan Africa. I wonder whether we realize the seriousness of the hindrance that has been ours in the evangelization of Moslem Africa, because of political prohibitions? We have been thanking God for the breaking down of Mohammedan political power;

but do we realize that there is rising in place of that, under the auspices of western governments, a restraining influence that is even more serious, I believe, than the difficulties experienced under Turkish rule. I seriously question whether Doctor Patton and his Board would have been able to conduct that same large work in North Africa under French political rule that they have been able to conduct within the Turkish Empire.

How shall we get past this difficulty? Throughout this entire area of North Africa—Morocco, Algeria, Tunisia—in all this French territory must we be required forever to work at great disadvantage? Shall our work always be feeble, because direct methods are prohibited? We have had presented to us the difficulties that obtain under the British Government. These are not so serious, but here also are subtle restraining influences, at times. Shall we not address ourselves then to the solution of these difficulties? We have stood afar off from those political agencies, denouncing them. We shall never solve the problem by denouncing them. The men back of these political situations are earnest Christian men who personally have real devotion just like ourselves. I say again that this is the time to find the solution of the political problem. Why? Was there ever a moment when we might approach France with a greater probability of concession than now? And as for Great Britain, when I visited Egypt this last winter, I found that I had come to that country at a most opportune time. They had just appointed the commissions that were to formulate the laws to govern Egypt under the British protectorate. Financial interests had already made their representations to the Government, but the religious, moral, and spiritual interests up to that time had made no representations. I feel that importance attaches to the legislation that will obtain in Egypt, not for the sake of Egypt alone, but because Egypt is going to be a type and a precedent for many another protectorate that will be established in this Mohammedan area. So I say that, by way of our wisest counselors, and by way of the most confidential procedure in establishing relations of sympathy with Governments, we must seek to solve the problem that is ours today in doing work in these areas influenced or possessed by Mohammedanism and where difficulties arise from the presence or policies of Western governments.

The third and last answer I bring to the question before us, has to do with our missionary work itself. I have sought to analyze the adjustments required in our methods, and I confess to you that I do not find that we are called upon for any great reversal of policy. Therefore, if I am to touch upon obligations resting upon our missionary activity to stem the Mohammedan tide, my chief suggestion would be that *we must enlarge the scale of our operations.* You have in your hands the map which Dr. Kumm prepared giving the missionary societies that are operating in this Mohammedan part of Africa. He has already

pointed out solid areas where there is nothing. But I would ask you to scrutinize places where he has marked Missionary Societies, and I would ask you to note the feebleness of the majority of the Societies that are to be found in this area. I would ask you to note, in the second place, the nationality of the Societies operating in these areas. We are speaking this afternoon about America's part, and, for the most part, America has had no part in stemming the Mohammedan tide of Africa. What little has been done in the north has been for the most part the work of British Societies, and as I have indicated, of organizations all too feeble. So the supreme emphasis as we consider the part which our missionary operations must play in stemming the tide of Islam must be put on the enlargement of the scale of these operations.

I close with a question that was put to us so insistently by Dr. Robson at Edinburgh, *"Shall we tarry and trifle while Africa is being made the prey of Islam?"*

The Chairman: Shall we spend the next fifteen minutes in discussing these papers?

Discussion

Dr. Franklin: I have studied this question concerning the strategy of some of the Societies at work in Central Africa and who feel that something should be done there. I have tried to see how a string of stations would stem the movement in Northern Nigeria and the Sudan. I have not very much confidence that it would. If I may be allowed to speak plainly, and this is a time for plain speech, I have not very much confidence in that kind of strategy. I am led to believe that Mohammedanism follows along the trade routes. If that is the truth, for us to stretch a string of stations across where we have been speaking of stretching them would be to make a sieve. If it gets through in one place, it is going to spread below. Is it not a matter of strategy for us to try to determine what the trade routes are to be and then to make them our point of approach? Instead of having what seems to be a sieve, we shall establish several filters. We know, for instance, that trade follows river courses. Now a good many of them run in a general direction north and south. Along the routes that traders are expected to follow mission stations with medical work and industrial schools can be placed. It would be as in a game of football, when the men are stretched out, or grouped in different places. If a runner gets through one group, he is likely to be caught by another, whereas if the men are in a single line, if he once breaks through he has a clear field for a long run.

Bishop Lambuth: My reply would be that you have got to take Mohammedanism at both ends of the line. You have got to do the work of undermining in the North, as Dr. Watson and Dr. Zwemer are so wisely planning to do at the very center and fountainhead, and then at the same

time you must close up your lines on the south. You will have as one strong base line, the trade routes, already occupied by Mohammedanism. You will have that motor road that has been mentioned. You will have the Cape to Cairo Railroad going through to Stanley Falls. Then, as a second base line, you will have that tremendous work down on the Congo by the Baptists and by the Christian Church, and by the American Baptist Missionary Society on the lower reaches of the Congo. So you see you will have two lines of trenches. Your lower base line is the Congo, and then up three to five hundred miles north you will stretch your other line through the regions indicated.

Dr. Beach: I think still another line ought to be drawn farther south. It was old Bishop Taylor's idea. If you follow the Benguella Railroad route from the west coast to the interior you have the possibility of a strong line of stations across Angola. The Methodists are already in the Loanda region, and the American Board and the Plymouth Brethren in Bihe. These should be connected up with the British work in Nyassaland. One difficulty about a line of stations is that it is too narrow a line. It is a sieve, to use Dr. Franklin's figure. Though you do have this work that Bishop Lambuth has been speaking of, that should be reinforced by the work that is being done farther south. Then you get a broad base, and it is enough in advance of Mohammedanism to give you ample protection.

Bishop Hamilton: I would like to second that. There is a line of attack already on Mohammedanism in German East Africa. When our missionaries commenced twenty-six years ago in the region north of Lake Nyassa, Mohammedanism was scarcely known by the natives. Now it is spreading. The city of Taborah in the German colony is a Mohammedan city with 35,000 population. The railroad has been finished to Ujiji. Traders will be crossing Lake Tanganyika, and the Mohammedans will be coming across from there.

Bishop Hartzell: I wish to express my profound satisfaction and joy that we have come to a time when we have had such a presentation of the Mohammedan problem in Africa as we have had this afternoon. We have before us such a presentation of the case as will, I am sure, enable our committee on findings to present to the multitudes of American Christians a statement that will make a profound impression. Our missionary societies have not yet definitely taken hold of the Mohammedan problem. I do not think enough has been said, however, of the strength of Mohammedanism in South Africa. In Cape Town there are several mosques. There are there several hundred thousand Mohammedans, Malays, some of them, and they are spreading their work, adapting Christian methods to spread it. And then all along the coast there are Mohammedan mosques. At Lagos there is a mosque that cost $35,000, and a gift of five thousand dollars was made by one native. We have no con-

ception of the strength of Mohammedanism in many parts of the continent. I hope from this meeting will go the plea that every missionary society that has work in Africa shall make a distinct study of the relation of this society to the problem and see to it that as much work is done as can be done.

I do not think it will be out of place for us to refer to the fact that the Methodist Episcopal Church knows that Mohammedanism must be attacked at the centers as well as elsewhere. The Methodist Episcopal Church has organized its North Africa Mission, and we have now in the city of Tunis, a city of 250,000, just purchased a fine property. We have a Moslem boys' school, we have a Moslem congregation, we have a Moslem center of work which is the most typical center in North Africa. I could tell you many things that would make your hearts rejoice. Then from Tunis you go to Constantine, between Tunis and Algiers, a beautiful city of over 100,000 population. There we have had our best results in these last ten years. We have there a fine company of Arab people. We have there a boys' school of over thirty, out of which we have already sent a number of workers. We have secured the cooperation of the government, and we have a girls' school under the Woman's Foreign Missionary Society, and have had the first baptism of an Arab girl in that section. I called upon the Governor with six or eight of our missionaries. He received us kindly and discussed the whole situation. Then at Algiers we have secured a beautiful property worth twenty-five or thirty thousand dollars. We have a girls' school. We have other schools. We have over three hundred girls, most of them Mohammedans, under our direction. And we have other work there. We have established a boys' home where we have over thirty boys. The Governor General of Algeria and his Lady, beautiful people, have become personally interested in this work, and I want to say this is not all accomplished in ten years. But in the providence of God men were called there in answer to prayer, especially by the great Sunday school convention at Rome. That splendid British Mission had been there ten or fifteen years, but they welcomed our coming as a section of the Church.

The Chairman: There are two men whom we thought we would like to have share their experiences with us in the presentation of plans for the development of an African mission. Doctor Halsey is going to speak of the plans for their West African Mission.

A PROGRAM FOR AFRICAN MISSIONS, 1918-1919

The Rev. A. Woodruff Halsey, D.D., Secretary Board of Foreign Missions of the Presbyterian Church, U. S. A.

This Conference should do something definite in view of the present world crisis. A standardized program for Africa is a consummation

greatly to be desired. Now, however, we need a program for the present hour. In view of the chaotic conditions in the world, and in particular of the changing governmental relations, present and prospective, arising out of the war in the entire continent of Africa, I believe our discussion could be more profitably spent in devising some plan "to serve the present age." By "present age" I mean the year 1918-19.

I have four suggestions that may serve to provoke discussion.

I. Any program for 1918, arranged by the Societies in the United States of America, must take into account the statement of St. Paul, "Bear ye one another's burdens and so fulfil the law of Christ," and by "one another" in this case I mean European Societies having work in Africa, but whose resources in men and money by the year 1918 will have been seriously crippled, and who will need the aid of their co-laborers in this land. This subject should be taken up by this conference, and the report of this conference made to the Boards' Conference in January, or at least the attention of that Conference should be called to the importance of our aiding our European brethren. Great care is needed in approaching this question, but our duty is very plain. It would not be a difficult matter for a suitable committee to make a survey of the European Boards now at work in Africa, and to ascertain their immediate needs, which could be supplied by the American Societies.

To illustrate. The Board which I serve, the Presbyterian Board of Foreign Missions, has its mission in Cameroun. This adjoins Congo Française. We are in touch with the Paris Evangelical Missionary Society (Société des Missions Évangéliques chez les Peuples non-crétiens). Because work is contiguous we have given over some work in years gone to this Society. At a recent Board Meeting a letter was presented to the Board from this Society asking that our Treasurer would purchase $7,000 worth of goods needed by this Society. The goods could not be purchased in Europe. Moreover the French Society had not the money. Our Board was not asked directly to donate the money, but when presenting the subject we had to state to the Board that practically this is probably what it meant. The Board passed the resolution authorizing the Treasurer to spend $7,000 for the Paris Society irrespective of any probability of having the whole or a part of the money returned. Yet the Presbyterian Board is facing, as are other Boards, an extra expense of $535,000, over and above its appropriation, due entirely to increased price of exchange, and increased cost of transportation and of commodities. This was our duty as well as our privilege. Our French brethren have done magnificently during the war, but each succeeding month renders them less able to sustain their work. Is it not the duty of our Societies to make a program whereby we restrict any advance work of our own and use men and means, so far as possible, to maintain the existing work of the other societies in so far as this is needed? If you

take a list of twenty-five or more leading European Societies at work in Africa it would not be difficult to assign certain Boards in America who should care for certain European Societies.

Our strong vigorous Societies in America, even with the extra burdens we have to bear on account of the war, surely must recognize the glorious privilege of bearing one another's burdens in this hour of grave anxiety.

II. My second suggestion is that now, on account of world conditions, we should make a study of the whole African Field with a view to working out for Africa some such scheme as that known as the "Cincinnati Plan" for Mexico. No better time could be devised than the present for a careful survey of the whole field, for a cooperative movement in Africa. The very attempt on our part to aid the Societies at work would reveal where we are over-lapping, and also would make clear the destitute portions of the great African continent.

Some years ago Dr. Noble published two large volumes on Africa entitled "The Redemption of Africa." As I remember these books he made a rather careful study of the whole problem. Much water has gone under the bridge since then. The time has come to make a thorough and complete survey of Societies at work in Africa with a view to preparing a program for the development of not merely an African Mission, but of the African Mission, taking it as an entirety.

Ought we not to begin to think continentally, and with our splendid system of cooperation in our Boards' Conference, has the time not come, after twenty-five years of association, to plan some great big continental cooperative scheme that shall mean not merely an advance into paganism, but a trench warfare against Africa's great enemy, Islam? The only way we can ever meet the onward progress of Islam is by a united effort. We are allies. We need a general staff, with a unity of action that will meet the advancing hosts of our adversary and overthrow this arch enemy of Africa, Islam, as well as drive out paganism. The very successes already attained in Africa by individual Societies and without concentrated action only make more urgent my plea for a combination that will remove competition and make effective the onward march of the Christian forces in the dark continent.

III. Possibly my third suggestion is what the Committee had in mind in assigning the topic. We need a study in method. Is it possible to work out a program which can be standardized? Have we reached the point in African missions where with the data derived from our splendid success in Uganda, in Nyassa, in Rhodesia, in Natal, along the Zambesi, in Angola, in Belgian and French Congo, in Cameroun, Nigeria, and the Sudan, not to mention the great work in Egypt, can we gather data sufficient to offer a program to the Boards' Conference that, with modifications, can be used for the development of an African Mission? This

is a large question. For discussion I suggest three or four items to enter into such a program.

1. A recognition of the Gospel capacity of the African. He is religious. He believes in the supernatural. His native religion is not difficult to supplant by a pure Gospel. There are dangers and difficulties, but there is no more virgin or fruitful field in the world than Africa. The program should realize the native capacity of the African for things spiritual.

2. He is ignorant. The school is absolutely essential and all experiences show, as I have endeavored to make clear in a previous paper, that once presenting the benefits of education, he easily recognizes them. I think the average missionary society has underestimated the mental capacity of the African. He may have his limitations, but within those limitations he certainly has capacity and an eagerness for knowledge.

3. Such a program should place responsibility on the African. It is true he loves preeminence, but rightly guided this trait in the African can be marvelously developed. We have only to think of such men as Africaner and Bishop Crowther and Kama, and innumerable other less known men, who in all our missions have shown that when responsibility is placed upon them they are quite equal to it. In other words a program for an African Mission must involve a large use of the African.

4. He is a child—impulsive. Any program must provide for long years of training, but he is also an evangelist, a preacher, and the normal school and the training class and the missionary spirit, going into the regions beyond, must form an essential element in any program that can be at all standardized throughout Africa.

I do not place particular emphasis, as many others, on industrial work, for I believe it is much more important to impress on the African the validity of spiritual ideas, than to place the cart before the horse, and put an industrial or agricultural training in lieu of a Gospel that cleanses first the inside of the cup and platter and from which all else will follow.

No more significant statement in all mission literature has ever been made than the aim of the Lovedale Institute wherein it is distinctly stated that while all branches of industrial and manual training and agriculture are taught, these are but means to an end. A Program for the Development of an African Mission must have on its banner writ large—EVANGELISM. In African evangelization we must change the great word of St. Paul and insist first on that which is spiritual and afterwards that which is natural.

As I study such a book as the very recent volume of MacDonald on "Trade, Politics, and Christianity in Africa and the East" I am more and more impressed that any program for Africa must start with the dynamic of the spiritual life. We have abundant evidence, if we choose

to see it, in what civilization has attempted to do in Africa, of its utter failure, and it is high time, as Christian men, in making our program for Africa or the world, we learn to follow what Henry Drummond so aptly phrased in one of his great addresses "the necessity of putting first things first."

The Chairman: Mr. Wilson will present Dr. Corey's subject, "A Ten-Years' Program for an African Mission."

A PROGRAM FOR THE DEVELOPMENT OF AN AFRICAN MISSION

Mr. Bert Wilson, Secretary, Foreign Christian Missionary Society

The work of the Disciples in Africa is in the Belgian Congo country. Our first station was located at Bolenge, located at the point where the Congo crosses the equator. After that station was well started three other stations were established up the Ruki river system, a large branch of the Congo. The two stations farthest in the interior are about 200 miles from Bolenge. For several years our Africa missionaries have felt the tug of the great unexplored interior. They have insisted that several new stations should be opened among the tribes in the back country, many of whom had already asked for teachers. Both the missionaries and the Board were in the dark as to the best locations of new stations, even if the men and the money could be found to enlarge the work.

Therefore, the missionaries were asked to send out a Commission to make a survey of that part of Africa, the District of the Equator, which is conceded to be the territory of the Foreign Christian Missionary Society. One man from each of the four stations was appointed on this Commission. A year ago last May they started on their journey, accompanied by about eighty native carriers. The Mission steamer "Oregon" carried them to Boende, several days above Monieka, the farthest mission station. From that point they took to the jungle paths and made the rest of the long journey on foot. After nine days' travel they separated into two groups in order to cover more of the territory and familiarize themselves with the customs and condition of the people. One group traveled 1,834 miles, 1,040 miles by water and 793 on foot. The time spent on this journey was three months and one week. The other group traveled 162 days, covering 1,041 miles by water and 1,201 miles on foot.

In the far Eastern end of the District they entered territory that had not been visited before by Catholic or Protestant missionaries. A careful estimate of the population was made as they journeyed from village to village. They counted the number of people per mile, by the use of a tallying machine. The number of people in the villages was

estimated by counting the number of huts and getting a fair estimate as to the average number of persons per hut. These figures were then carefully compared with government statistics obtained from the government representatives located at the various state posts which they visited. Both the missionaries and the government officials say it is impossible to get an accurate report on the population, but by comparing their two reports an approximate estimate of the population was secured. The entire district has a population of nearly a million people.

One point cleared up by the investigation of the Commission was the location of the density of population. Preceding the survey it was supposed that very large populations would be discovered up the Momboyo river system, and that one of the new stations should be established on that river. But the survey showed that that section was rather sparsely populated and that the densest population was to be found along the high courses of the Tshuapa river and its tributaries. This made it clearly evident that both of the proposed stations should be located on that river.

This whole section of Africa is fairly accessible. The paths are nearly all in fairly good condition. In a few places there are swamps, but in most places they are bridged over with logs. The rivers for several hundred miles are navigable by the Mission and Government Steamers. There are several large branches of the Ruki-Busira-Tshuapa river system. Many of these are navigable. It seems as if God had planned for the evangelization of that part of Africa by laying out this great systems of rivers—an open highway of the Lord—through these dense jungles of the Dark Continent.

In this district, one language, the Lonkundu, is spoken almost entirely. There are twenty-four tribes in the district and fifteen of them speak the Lonkundu entirely while the other nine speak it more or less. In the extreme eastern section this tongue is not spoken, but it would be safe to say that at least three-fourths of the people speak the same language. A printing press is already established at Bolenge with half the New Testament now in print; hence, this common language helps to simplify the problem of reaching the people with the Gospel message.

This survey therefore helps to lay out the main lines of the future policy and program of our mission. It showed the size of the territory to be about 600 miles long and 250 miles at its widest point, but about equal in size to the state of Kansas. It discovered the number of tribes, the common language, the accessibility of the country by path and rivers, and the eagerness of the people to hear the new message. It also indicates the acknowledged boundaries between our own and other missions so there need be no overlapping and competition.

These facts in hand presented our challenge and our opportunity. The Mission in its annual meeting after much prayer, outlined a ten-

year program. Dr. Patton wanted that program presented here. I quote from the ten-year program:

"Our Conference is unanimous in proposing the main lines of a ten-year program that would in some measure enable us to occupy our field and shoulder our responsibility toward the evangelization of Africa.

With the surveys of our commission in the Ubangi and Equator districts we have now fairly accurate data and maps of our whole field, and so it becomes possible to present the facts and plans herewith.

We believe that the Disciples of Christ are responsible before God for the evangelization of the peoples in the following districts: Equator, Ubangi, and the parts of Lac Leopold II., Bangala, Aruwimi, and Sankuru districts that contain peoples speaking our language and that can be reached from our present and proposed stations on the Ruki-Bussira, Juapa, Momboyo, and Ubangi river systems. Seventy-five per cent of the peoples indicated are as yet untouched by the Gospel, and that fact lies heavily upon us.

After thirty years' experience of work in this land, missionary opinion is increasing in favor of fewer but well staffed and equipped stations to evangelize large districts and populations; this instead of numerous smaller stations as formerly thought best. The Conference is of the opinion that the peoples in the above defined fields could be adequately reached from three more stations; one in Mondombe region, one in Wema region, and one in Ubangi region, and that the people in the upper Momboyo region, as well as those in our already claimed districts, can only be properly cared for and developed by increased staffs and equipment at our present stations.

WE BELIEVE IT IS LARGELY POSSIBLE FOR US, IN OUR DAY, TO EVANGELIZE OUR CONGO FIELD, and now is an opportune time to go forward, because:

1. The local conditions make it possible. The country is fairly opened up and the people have for years favorably received teachers sent into new places, and many others have pressed us for teachers. Where for years we were discouraged by the State and commercial agencies, we are today encouraged by them.

2. We believe the conditions at home make it possible. We rejoice at the union of our two Missionary Boards in the African work, and now we believe is an opportune time for laying before our great brotherhood a field and responsibility in Africa commensurate with the great missionary movements at work in the United States.

3. Some Mohammedan caravans have crossed over into northern districts of Congo Belge, and a few colonies of them are found here and there above the Congo. It is urgent therefore that we build strong barriers to stem oncoming Islam from the North and also against Roman Catholicism throughout our whole district.

In view of these facts the Conference commends:

Stations. Three new large stations; the establishment of two, the one near Mondombe and the other near Wema, to be undertaken immediately, but Mondombe first, and that permission be given to negotiate at once for these two sites, the one in the Ubangi to be established in five years.

Missionaries. That sixty-seven missionaries additional to our present staff be sought for and that the staff be maintained at eighty-seven.

Equipment. That funds be sought for the necessary material for new houses, churches, schools, and hospitals for the new stations; also for three launches and three steel boats."

In line with the suggestion of Bishop Lambuth, in each of these mission stations there is to be a large, well-equipped hospital with medical missionaries in charge. Hence, if the plan is carried out of building a chain of hospitals across Africa, our Mission will fill a gap of about 600 miles.

As we contemplated this enlarged program, our Woman's Board, which had been at work in Liberia but had decided to leave that field, already well occupied, was invited to assist in the complete occupation of this part of Central Africa. They have accepted and now the two Boards, with a joint Committee for all Africa problems, are united for this great unfinished task. Since uniting for the work in Africa, a plan has been submitted for the complete unification of the two Boards in all the fields, and following the example of New York along the line of Woman's Suffrage, we have decided that when unity comes we shall have on the United Board equal representation of men and women.

With the union of our two Boards and with the definite program we believe it is entirely possible for us to find the men and the money to evangelize that part of Africa, in this generation.

Before closing, one further word should be spoken on the need of industrial training. On that question the survey report says:

"It is coming to be believed by those who are best acquainted with Congo conditions that no mission can be said to be truly a success until it is both self-perpetuating and self-supporting, or in other words until it has been made altogether a native enterprise. And this is really the ideal of all mission work. But it cannot be realized until the industrial independence of the native constituency has been to some extent provided for. So the only tenable position is that any mission which desires to accomplish its work most effectively, will, along with the sowing of the seeds of the Kingdom, provide for the Kingdom's ongoing by the industrial training necessary to the peculiar fields.

In Congo even the Christian natives know not how to avail themselves of the amazing wealth which God has placed about them. So in order to protect them from future exploitation and to provide adequately

for the permanence of God's Kingdom among this people, industrial training and eventually industrial independence must be considered vital and indispensable, and as such given due attention at the mission stations."

The great call and need of Africa is redemption. Not only the redemption of the people, but the redemption of the soil and forests and wealth, that the people of Africa may take the wealth of their own native land and use it for the evangelization and redemption of their own race.

Discussion

Bishop Lambuth: Will you tell us about the advance in self-support in your work?

Mr. Wilson: The native evangelists at all four of these stations are self-supporting. They have sent up these rivers fifty-five evangelists supported by their own gifts. At Bolenge they have sent sixty-five and supported them by their own gifts.

The Chairman: As Mr. Wilson was describing the trip up the rivers and the hearty welcome by the natives, I said to myself, "I wish one man could be here to listen to this story," and that is George Grenfel. You remember his experiences with the hostile villagers and the showers of poisoned arrows and javelins. I was reading the other day Joseph Conrad's wonderful story, "The Heart of Darkness." His descriptions of the attacks of the natives along those lonely river stretches make exciting reading. Every Congo missionary should know that book.

Question: How many American missionaries do you propose to have on your staff when your plan is worked out?

Mr. Wilson: Sixty-five or seventy.

Question: At six stations?

Mr. Wilson: At these five stations about sixty-five. We have other country for later consideration.

Bishop Lambuth: I had an interview with Stanley when he was in this country. I spoke with him about pushing the evangelistic work in Central Africa, and he said, "You have not a minute to lose."

Dr. Halsey: Our mission did just what this Board is planning to do. I think the scheme is right. We should have a mission lay out its plan and then let the Board see what can be done.

The Chairman: I want you to know something about the plan of the Africa Inland Mission. Mr. Hague is here and will say a word to us.

Mr. Hague: I want to say that while the conversation has been about the west side this afternoon, a plan has been laid for some years for the work toward the west from the east. The Africa Inland work is in British East Africa, forty-five miles from the capital of the province. When the war broke out the German missionary societies who were on the kindest terms with ourselves, turned over five stations and their

splendid buildings, and said, "We cannot hold these. We want you to take them over and pay for them whatever figure you think is fair."

On Lake Albert are the stations on the Belgian Congo. I would say that when Mr. Roosevelt was laying his plans for his hunting trip, Mr. Hurlburt, our director, was in this country, and Mr. Roosevelt urged him to come down to the White House and tell him about East Africa. At the close of the interview Mr. Roosevelt said, "What can I do for you?" And he said, "Get us permission to go into the Belgian Congo, where no Protestant missionary society has been allowed to go, but only Catholic missionaries and Mohammedan traders." He took the matter up, and as a result of his personal efforts permission was obtained. We went in about six years ago, and now we have eight stations organized. It takes three months for mail to go. We have sent eighty-one missionaries in the past fifteen months, seventy of whom were new. Most of them have gone to the Congo. Some of them have gone into German East Africa to take up some of the thirty-one abandoned stations which the British Government asked us to take over. The plan is to go on up until we meet the Societies coming eastward above the equator. This is our definite plan.

The Heart of Africa Mission is right above us. Our English branch is working in this northern part. They have told us that they can send out no more men this year. They are behind in finances. Our Board voted to give them the necessary financial relief, and we are hoping to cooperate with them still more in the extension of this work to the north and northwest.

The Chairman: We come now to the last paper of the afternoon, which is to be presented by Dr. Franklin on "Some Possible Forms for Cooperation on the Congo."

Dr. Franklin: It is an interesting circumstance that just an hour or two before the papers were read indicating these programs, representatives of the Baptist Board sat around the same table, not knowing what was going on here, making up a program looking ten or fifteen years ahead. One of the mistakes of our African Societies has been the failure to make plans. May I be allowed to speak a personal word of appreciation for the fine work done by the Disciples' Mission whose secretary, Mr. Wilson, has spoken.

SOME POSSIBLE FORMS FOR COOPERATION ON THE CONGO

The Rev. James H. Franklin, D.D., Foreign Secretary American Baptist Foreign Mission Society

In comparison with work in some other lands missionary effort on the Congo may be said to be primitive and in most cases backward. This

is to be accounted for first by reason of the childlike character of the primitive peoples of the jungle for whom and with whom we labor. Again, the peculiar difficulties faced by the missionary in Congo offer a partial explanation of the backwardness of mission organization and administration in that land.

Unlike Japan, India, and China, there are no large cities here in each of which two hundred or more missionaries are in residence, who can at any time meet for conference. Distances are great in Congo, and facilities for travel are few and slow. Then, diseases are so rampant as to entitle the land to be known as a part of the white man's grave. Ward, who crossed Africa with Stanley, drifting down the Congo for some months, said: "Africa is a lovely charnel house." Remember he received many of his impressions on the Congo. Diversity of dialects, too, has prevented cooperation on any large scale. The difficulties of practical cooperation in Congo may be stated as distance, disease, and dialects.

For forty years, or almost ever since Stanley was announced as having crossed Africa, missionaries have been battling against the swift current of the great stream whose race for the sea furnished the explorer a westward path out of the heart of the continent. There was daring on the part of these pioneer missionaries and there is daring today on the part of their successors, for the work still presents many features of pioneer life. The spirit of fellowship among these pioneers is strong, as is natural under such conditions, but for reasons already indicated the features of practical cooperation are few. It is the purpose of this paper to point out several lines of cooperation which appear both possible and desirable.

1. Medical Examinations in America

Cooperation might begin even before the missionaries leave America. Climatic conditions make it unwise for men and women of certain physical tendencies to attempt to live in Central Africa, but it may be questioned whether the ordinary medical examiner in America is sufficiently acquainted with tropical diseases and the effect of the climate on some temperaments to enable him to give the best advice to candidates. It would be well if the several Boards at work in Africa were to create a medical department in America, a part of whose duty it would be to study the question of the health of the white man on the Congo, and to give advice to new appointees and to examine those returning home, with a view to ascertaining what treatment is required during furlough to prepare them for further service in Africa. No one Board has enough work to justify the creation of such a medical department, but several Boards in cooperation could easily maintain it.

2. A Sanitarium in Africa

Perhaps no mission field presents more difficult questions in connection with the health of the missionary. The tropical sun, malaria, and the solitude and isolation combine to make frequent furloughs necessary. If a sanitarium could be established at some good altitude, where missionaries living in the lowlands might spend a few weeks when in need of rest and recuperation, probably not so many would return home broken in health. But the establishment and support of such an institution is scarcely practicable for any one Society. Several Boards cooperating might establish and support a good sanitarium somewhere on the hills of the Congo.

3. The Transport of Foodstuffs to the Congo

Just now there is need for cooperation on the part of the Boards in furnishing supplies of food to the missionary force in Congo. Perhaps united appeal should be made to our own government to remove all question as to our freedom to ship flour, sugar, butter, salt, tinned milk, and medicines to missionaries in Congo, including representatives of Societies in countries from which exportation of foodstuffs is now prohibited. It may become necessary, too, for the several Societies to charter a small schooner and ship thereby large quantities of food to ports on the west coast of Africa.

4. Treasurers and Transport Agents

While there may be a large degree of satisfaction for the missionary in knowing that a representative of one's own Society is in residence at Matadi, where ocean-going vessels unload their cargoes for shipment by rail around the cataracts, and that another representative of the same Society is at Leopoldville, where navigation of the Congo is resumed, only one of the Boards has been able to designate two men for such work. Men of any one Society gladly serve missionaries of other Boards so far as time and strength will permit. But there should be a more equitable distribution of responsibility for the discharge of treasury, transport, and legal duties, and plans should be worked out for a central office at Matadi, with branch depots up river, which could serve all the Societies and be supported by them.

5. A Survey of the Entire Field

We have maps of Central Africa showing the principal streams, mission stations, and seats of government. We have little that gives a comprehensive idea of the conditions that must be known before plans can be made intelligently for the missionary occupation of the unreached sections. There should be rather full information regarding density of population, character of the people in the different areas, extent of zones in which the same or similar dialects prevail, favorable or un-

favorable climatic conditions, and other information. But no one Society can release a sufficient body of men for the time required for such a task. If, however, the territory were divided the task could be accomplished in two or three years in a cooperative effort, and we should have a proper basis for our study of missionary strategy in that part of Africa.

6. Union Training Schools

It has been stated here that Africa must be evangelized by the Africans. It must be admitted, however, that in Congo we have made comparatively small effort to give natives a training sufficient to enable them to lead in any continuous and intelligent evangelistic effort without the direct supervision of the foreign missionary. The lack of educational work is pathetic, and this in a land where conditions seem to call for extraordinary emphasis on forms of effort intended to prepare natives for large responsibilities. In a country where the white man lives and labors under unusual limitations there has been conspicuous failure to give attention to the real training of natives. More than in any other field with which I am acquainted the program is one of direct evangelistic work by the foreign missionary himself. The time has come for a change, and missionaries should be willing to surrender plans for the development of individual stations and the occupation of new territory through the use of men and money that could be employed more profitably in the training of natives who, in a few years, would be able to do a far more extensive work than is possible for the missionary force without such trained native leadership. The man whose ideal of missionary work is solely evangelistic in the ordinary acceptance of that term will find such ideals realized more quickly by fostering training schools. Indeed, it may be questioned whether such an ideal would ever be fully realized in a land like Africa without training schools. We have heard of great awakenings among primitive people in Africa. The stories of some such awakenings we are not repeating now after twenty-five years. Why? Because without trained natives to conserve the results there has been a reaction.

But no one Society working alone can easily conduct a theological school that will furnish men trained for real leadership. In cooperation, however, the several Societies could support such a school in each general section of Congo. A good start has been made in such a work in the Lower Congo, although it is unfortunate that only two Societies are served by it. On the Upper Congo, whenever a union training school is proposed, the reply is made that differences in languages on the several fields make a union school impossible. This objection could not be raised if the governmental language were taught in the station schools.

The union school could be conducted in French if that language were taught in the station schools. The value of a knowledge of the

government language has been stated in this conference. In the case of the proposed union training school the use of the French language would solve several problems. Text books in French are already available and others could be prepared to meet local needs. Graduates of the schools would be in the possession of a language in which there is already a superb literature, which would give them a broad outlook on the world and life in general, including the entire Bible and the history of Christianity in all lands and all ages, whereas there is next to nothing now printed in the Congo languages besides a few simple books, and men who are confined to a use of a native dialect must go through life with a very limited outlook on the world.

7. A Common Plan to Teach French and to Teach Through the French Language

Apart from its commercial value to the native acquiring French and the favor the teaching of it would give Mission Boards in the eyes of the government, there would be large practical benefits for the Christian movement that might be realized in the next ten or fifteen years.

(a) It would aid in developing union schools of high grade.

(b) A Christian literature would be evolved, beginning with the complete Bible for leaders in all Congo where it is not possible to translate and print numerous books.

(c) It would necessitate a common mission press for the production of Christian literature especially adapted to the needs of the Congo people.

(d) It would lead to the publication of a Christian periodical for circulation among educated natives on all fields, reporting the progress of Christian movements in Congo especially, but in other parts of the world as well, and promoting interest in the task of the native church and developing the missionary spirit in all the churches.

(e) It would make possible occasional conventions composed of representatives of Christian bodies in every section of the Congo, creating a sense of solidarity and brotherhood.

(f) It promotes general intelligence and zeal among the Christian forces. These are essential if we are to prepare to meet the Mohammedan tide when it strikes the Congo with force. We need to enlarge the scale of our work and at the same time intensify the effort if we are to stem the Mohammedan tide.

What has been suggested as possible may seem a far cry, but much of it could be realized in the next fifteen years. Our failures are frequently due to an attempt on our part to get results too quickly.

8. Industrial Schools at Important Centers

Industrial education is never to be thought of as taking the place of preaching the gospel. Experience has demonstrated, however, that

the Negro race must be taught to work with the hands if trustworthy leaders are to be developed. The brain itself appears to be affected by the labor of the hands. It may be questioned whether among such a primitive people we shall ever have a well-balanced leadership without industrial training of some sort, whether in simple form or at an organized institution.

Perhaps there is no need for cooperation in the kind of industrial training required in most stations. A practical man, living among the natives and teaching them agriculture, in the light of their own needs, as well as in the light of commercial values, might accomplish the thing of greatest importance for most of the people. But there is need for cooperation in suppport of schools teaching the trades. Surveys would be required in advance to determine the kind of schools required and the best location. There would be need, too, for cooperation in marketing the products of such schools.

9. Medical Work

Present conditions do not seem to call for any large measure of cooperation in the support of station hospitals, since one seldom finds more than a single society at work in the same center in Congo. Perhaps good, small hospitals are more needed now than large central plants, unless a serious effort were made to study the diseases of tropical Africa, and to lead in the introduction of preventive measures, in which case cooperation in a large way would be required. After the war there will be need to undertake work which the Belgian Government has been compelled to discontinue.

10. Hospitality for Europeans

There might be cooperation, or rather agreement, on the part of all boards at work in Congo to maintain at principal stations simple rest-houses for the use of government officers, traders, and other Europeans traveling through the country. A simple provision for the comfort of such people might have a splendid moral influence where the temptations to Europeans engaged in trade and government service are of a peculiar character. Moreover, relations between the missionaries and other Europeans in Congo might be strengthened by such procedure.

11. Promotion of Self-Support in the Churches

It is difficult for the Presbyterians to lead the natives to support their own teachers and evangelists if the Baptists a few miles away are using American money lavishly in the employment of workers. The need for a uniform practice is apparent.

12. Pastoral Oversight of Christians Attracted from the Interior to Large Commercial Centers

To the commercial centers, seats of government and military posts, large numbers of men from the interior are drawn for labor or other reasons. These men, accustomed to the village life, are likely to be dazed by the attractions of the centers. They need to receive spiritual oversight in their new environment, or they will be lost to the Christian forces of Congo. It would be a simple matter to establish a post or a hut, with a native in charge, in each large center which might become known in all the churches as a place to which the Christians should resort when living in or visiting there. With the African's appreciation of a paper commending him to others, a printed card with the native's name added could be placed in the hands of those leaving home for labor in a community where they are likely to lose their bearings and drift over the cataracts unless they are directed to a safe anchorage.

A genuine union work in the important center of Leopoldville might prove to be a conserving influence for our Christian forces on all the Upper Congo and tributary streams. Here a large industrial school might be established to good advantage.

13. In Making Representations to the Belgian or French Governments

There are times when representations should be made to the governments and evangelical Christians should speak with one voice. Nor should we speak only when we desire to make a protest. We should attempt to keep in close contact with representatives of government and to acquaint them with our achievements and aims. Protests will be more welcome from those who are frequently in touch with the government in friendly ways.

14. Two Practical Steps in the Direction of Larger Cooperation Along Lines Already Indicated Are,

(a) A conference at home of representatives of Boards working in Congo to agree on a program of cooperation.

(b) A board of strategy in Congo representing the several mission bodies for the execution of approved plans of cooperation.

Discussion

Bishop Hartzell: I would like to have this brother tell us the strength of Roman Catholicism in the Congo, just give us an idea. I ask for this reason. Under Leopold, the Congo was divided up into sections and the Pope was asked to send out men for these different sections. Dr. Kumm said many of these stations had been practically destroyed.

Mr. Moody: I was in that district about four years ago, and I saw a map, a Catholic map of the Congo. On that map was marked out the area given to the different Catholic societies, the White Fathers, the Jesuits, and other societies. The whole Congo was thus charted out according to a common-sense plan.

Bishop Hartzell: That was a political movement to get the Congo taken up by the Belgians. How far did they succeed?

Mr. Moody: They have gone into every section, but I do not know the numbers off-hand.

Bishop Lambuth: This paper was bristling with good points. One especially good point that it presented was with regard to the need for a survey. Another was in reference to pushing a program of self-support. Another is that there should be rest centers for Christians at different points. The Koreans saw that a long time ago and established these rest houses. At Seoul especially they looked after this, in order that the Christians might not be drawn into temptation. On the general subject of cooperation, I would say that we are cooperating most helpfully with the Southern Presbyterians. I said yesterday that they gave us some of their evangelists. By and by we are going to put some of our students in the same training school. They have put a hauling boat on the upper river, and we are going to put one on the lower river. In every possible way we are going to help each other out.

WEDNESDAY EVENING

The Chairman: The idea is in this first hour to get all the information we can about the Effect of the War Upon the Mission Works in Africa.

Bishop Hamilton: For fourteen years I have been a member of a Board which is principally international, American and German, largely the latter. It is the Board of the Moravian Church. We have had missions in the south of Africa for many years, our first effort dating back to 1794. In South Africa, thanks to the consideration of the government officials, the work has been maintained, so far as I know. A number of missionaries of German nationality have been interned, but by no means all of them. There is a work in German East Africa that has, temporarily at least, been shattered by the war. This mission is in two parts. We commenced in 1891 just north of Lake Nyassa, and there in 1914 had forty-one missionaries, male and female, stationed at six main stations, with eighty-nine points where chapels had been built. We had a corps of some twenty-five native workers and a training school with forty-two natives in attendance. In 1897, at the request of the London Missionary Society, we took over their work in the central part of East Africa, nearly to the south. Taborah was our mission, and from there we went right to the heart of German East Africa. There were thirty-one missionaries, male and female, at six stations, and then there were some nine

points besides at which we had chapels and in which natives were stationed.

Briefly the condition of things is this today: The men of the southern field, just north of Lake Nyassa, a rather populous region, are now prisoners of war, just where I do not know. They were kept at Mombasa in British East Africa for some time. The last letter I received, written in September, stated it was expected that they would be transported to Egypt. The central part of the colony seems to have been mastered by troops from the Congo. The missionaries of that region and their wives are chiefly prisoners of war in France. Two men were allowed to stay at Taborah, to keep a watch on the property, with the understanding that they would do no missionary work. The Presbyterians, the Scotch Church, and the Free Church are in splendid relations of helpfulness with the work. They have left us evangelists and have tried to help our native workers. They have promised to look after our Christians. That is somewhat possible owing to the similarity of language. As yet the mission in the heart of German East Africa is without attention. I have been glad to hear that the African missions in the central part, at the request of the British Government, are being looked after. Just before the war we regarded this Nyassa mission with the greatest hope for the future.

The Chairman: Is there any mission work being done today in German East Africa?

Bishop Hamilton: I am unable to answer that question categorically.

Mr. Hague: Our work was greatly disturbed during the conquest of German East Africa and the missionaries had to come out. The stations were held by some of the native missionaries during the battles. Now we hear that several of our white missionaries who went out recently from this country have been allowed to return, or will be very shortly, so that we hope to get the work under way again as well as possible, though nearly five hundred of our students, boys or young men, have been pressed into service. They are almost all of them in the carrier corps and not in the actual fighting, for which we are thankful. There have been seventeen hundred odd different students from the schools of the different missionary societies put into the carrier corps in German East Africa. Nearly five hundred were very young men. When thirty-one stations were abandoned by the other Societies we were asked to take charge of them, but we have had difficulty in getting sufficient missionaries to undertake so much work on such short notice.

Dr. Halsey: The war troubled us very greatly at the start, in fact, for eighteen months. Kamerun is just north of the equator. The British ships swept right down there on the third of August, 1914, and the Germans were driven back a short distance, about six miles from the coast, and there they held for eighteen months. Then the French moved in from the southeastward. The British moved from the north, uniting

their forces with the French in the interior. There were practically no French soldiers or British soldiers, but only native troops. But this contest went on, and these united forces moved eastward from the Coast, finally meeting and overcoming the Germans after eighteen months of warfare. Finally they drove the Germans out in the latter part of January, 1916. During that time there was much suffering. All the coast people were either driven south or were taken off by the British to Victoria. Thousands died, and there were thousands of refugees driven out from the south. Mr. Fraser, our missionary, counted as many as a thousand of them a day, or forty thousand a month. There was a large loss of property. Two of our stations were taken from us. The Germans took money from our stations and gave us receipts, leaving enough to carry on our work. They also took the American flags. But they gave us government receipts. There was no question about cruelty. There was no trouble about the brutality of the soldiers. They treated our people very well.

We had great difficulty in getting provisions. For a long time we got practically none.

But the people there have been learning things. They made, some of them, extra gardens. They learned to use cassava and sugar cane, so that they got through with practically no death from the conditions directly. We feel that it is cause for great thankfulness that while there was some complaint as a result of bad treatment of others, our missionaries received good treatment all round.

But you will be interested to see from this how carefully neutrality should be observed. Our men were more than careful. When the German Government insisted upon taking the money from the treasurer of our mission, or from our men, he said, "You must show your order." And he made the governor sign a paper, so that when the British entered and said, "You have all got to go in forty-eight hours," Dr. Silas Johnson showed them the documents and said, "We had nothing to do with them except through legal processes." After a five-hours' conference and looking over all the documents the British people said, "You can remain." We had a little difficulty with the French for a few weeks.

I think the crowning act was that the Germans sold three or four automobiles to the mission. But the missionaries considered that would be unneutral, so they burned as much of the automobiles as possible. Then the English gave us what was left. One of our native boys who was mechanical went to work and made a very serviceable machine of what was left of the three.

The war has tested our missionaries and our native Christians, and it is astonishing how they have stood the test. One of our best men said to me that he did not think the loss in all the missions from falling away was over six per cent.

Now remember that there were eighteen months of war. Armies were crossing our important mission stations. It was a severe test of native Christian character. I think it is a cause for profound thanksgiving that things have gone as well as they have. We are looking forward to very large things when the war is over, but everything now is greatly disturbed. In cooperation with the French society we are taking care of the other missions in North Kamerun belonging to the Basel society and the German society. While the work in the north has greatly fallen off, we are looking after it. The first cablegram that came from W. C. Johnson after he got back to his station was most laconic: "Hurry up the order for New Testaments." The order was not for food or for reinforcements, but for New Testaments.

Mr. Taylor: I know very little about German Southwest. Their missionaries were interned. Some other missionaries got them out. I do not know what has become of them. There is very little to say about South Africa. Only one station of our mission was affected by the Kimberley Mine. The closing down of the diamond industry closed that mission. The diamond industry is closed for the period of the war. I dare say that you all know South Africa, as well as China, has contributed her quota to the labor contingent that is assisting the troops in France. When I left South Africa there were sixteen thousand South Africans organized for labor, uniformed and under European officers.

The Chairman: What is the effect of the war upon the Mohammedan propaganda and upon the loyalty of the Mohammedan chiefs?

Dr. Watson: Those outside of the Turkish influence are all standing loyal to their governments. The effect of that is serious for the future so far as France and Britain are concerned. Because of the feeling of loyalty, there is danger that these governments will defer more than usual to the Mohammedan governments. But underneath all that there is naturally disloyalty and dissatisfaction. In Egypt there was a great deal of murder, but it was not possible to have any open outbreaks. Many Mohammedans deeply disbelieve the successes of the Allies, and the only way in which you can really prove anything to them is to take them to the spot. "Bagdad taken? O, prove it to me! Mecca broken away? O, no!" There has been very little fighting, yet we do know that that part of the rebellion is genuine. But it is rather quiet, possibly, on the surface.

The Chairman: The rebellion of those two Senussi chiefs in the Sahara, had that anything to do with the war?

Dr. Watson: I think not.

Bishop Hartzell: In North Africa I made a tour of our mission a year ago. In general the war did not affect our work very much. There were many interesting things. In Liberia the great trouble was about food. In Angola our printer was a German and his wife was a German.

We had great difficulty in getting him out. There the trouble about the food was the most serious. There was no actual difficulty about the mission. Over all Rhodesia we had a real trouble on the part of our natives. It was down in Portuguese East Africa where we have one of our most successful missions. One thing developed very interestingly there, and that is the independence and loyalty of the native workers. For example, at Umtali we called together one hundred and fifty native young men and their wives, and we said to them, "We cannot pay you what we have been paying you," and then we told them the story of the conditions of things. I said, "Now I want you to think this matter over and have a meeting among yourselves. Think about it, talk about it, and pray about it, and see what you can do. We cannot pay you probably more than one-half as much as we paid you last year. If any of you do not care to stay, you can find work for yourselves." The next day all came, and one of the native leaders got up and said in a beautiful spirit, "I have come to you representing all of these brothers to say that we will go wherever our bishop sends us and we will take whatever the mission can give us. Why should we not? Do we not belong to the Lord?" I had a similar experience at Angola with over fifty. One of the finest addresses I ever heard made was made by a Portuguese black man. Not one here could have made in a few minutes a more clear statement of the whole situation. Those workers there said, "We will ask nothing, and we do not even ask you to promise anything. We will go out about our work." Some of the largest achievements we have had have been in that area.

In the Belgian Congo we have had some trouble, but it has not been serious. Of North Africa we can say the same thing. A part of our work there we had to close, but the work among the Spanish is going on. At Algiers we had no special trouble, neither at Constantine nor Tunis, nor in the interior. The fact that we were Americans led them to treat us kindly and show consideration for us at Algiers. We were received very kindly there. I felt all the while that conditions were opening up so that we could get hold of the people. One remarkable thing is that we are being overrun by applications from Moslem boys to come into our homes. We have four Moslem homes and are starting the fifth. We have thirty or forty in each one of these homes. The same thing is true of the girls. We are receiving more of them and have to turn many away. There is a kindly feeling toward us. The Mohammedans are friendly and loyal. I went down on the edge of the desert to see some of the work. These Mohammedan men, six or seven hundred of them, were having a service out in the desert. After their Mohammedan ritual they prayed for the success of the Allies, England and France and Russia. Out of all this war there are coming in the end very many things to help us.

Mr. Moody: I think there is one minor fact concerning the effect of the war on the Belgian Congo. Just after war was declared, we were met by the missionary and government officials with the injunction to say absolutely nothing about the war for fear there might be an uprising among the natives on account of their previous treatment by King Leopold, and many people asked whether the present awful suffering of Belgium had not some relation to the awful treatment of the natives in the Central Congo region. But no uprising has taken place in the Belgian Congo, but rather have the best natives come to be very sympathetic with Belgium in her suffering. It ought to be said, too, for King Leopold, that no doubt the reason for this has been the splendid effort put forth by King Albert and his wife to remove the difficulties as far as possible of the previous regime and put in its place a better and more helpful government for the natives.

On the other hand, I think it should be said that the Catholics are making hay while the sun shines. They are doing absolutely everything they can to secure the Belgian Congo for Catholic missions. They are using every method to force the Catholic religion upon the people wherever they can. The government not being able to hold them in check, they are in many places taking territory from our missions, putting their mission stations right in front of ours and taking our students away from us. The government officials will knuckle right down to them and do their will. The judges are making inequitable judgments against the Protestant Christians in favor of the Catholic Christians.

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The balance of the evening session was occupied by a stereopticon exhibit of native life in different parts of Africa, the slides being shown and explained by Dr. Watson, Dr. Franklin, and Dr. Patton.

THURSDAY MORNING

The Chairman: The topic which the committee asked me to introduce is, "Problems Connected with Government and Commerce." I am going to take the liberty of doing what some others have done and change my topic. The reason I make the change is that Mr. D. L. Pierson, of the Missionary Review of the World, asked me a few days ago to give him an article on "A Constructive Program for the Continent of Africa." I asked his permission to read this article in place of the assigned paper.

Before reading I would call your attention to what an asset it is to have the British Government occupying such a large proportion of this continent. How much we owe to them notwithstanding their caution and sometimes unfriendly attitude toward our work. I do not know of anybody who has brought this out any better than Kipling in his poem "Kitchener's School." Kipling represents one of Kitchener's

troopers explaining things to a man of the Sudan after the fearful slaughter of the battle of Omdurman. Let me read you a few stanzas.

"KITCHENER'S SCHOOL"

Rudyard Kipling

He said: "Go safely, being abased. I have accomplished my vow."
That was the mercy of Kitchener. Cometh his madness now!
He does not desire as ye desire, nor devise as ye devise:
He is preparing a second host—an army to make you wise.

Not at the mouth of his clean-lipped guns shall ye learn his name again,
But letter by letter, from Kaf to Kaf, at the mouth of his chosen men.
He has gone back to his own city, not seeking presents or bribes,
But openly asking the English for money to buy you Hakims and scribes.

Knowing that ye are forfeit by battle and have no right to live
He begs for money to bring you learning—and all the English give.
It is their treasure—it is their pleasure—thus are their hearts inclined:
For Allah created the English mad—the maddest of all mankind!

They do not consider the Meaning of Things; they consult not creed nor clan.
Behold, they clap the slave on the back, and behold, he ariseth a man!
They terribly carpet the earth with dead, and before their cannon cool,
They walk unarmed by twos and threes to call the living to school.

A CONTINENTAL CONSTRUCTIVE PROGRAM FOR AFRICA

The Rev. Cornelius H. Patton, D.D., Corresponding Secretary The American Board of Commissioners for Foreign Missions

When the American Board sent its first missionaries to Africa, in 1833, John Leighton Wilson, the leader of the party, selected Cape Palmas on the Guinea coast as a base of operations, with the idea of advancing into the interior to the country of the Ashantis, thence to the Niger basin, and ultimately pressing on into the highlands of Central Africa, a region at that time known only through the hearsay of ivory merchants and slave traders. The vision of the founders was expressed in these words: "a chain of missions, planted by both American and English Societies, with such wise cooperation that at length from the east to the west from the north to the south, their representatives should meet upon some central mountain to celebrate in lofty praise Africa's redemption.[1] If, in our day, these words sound somewhat grandil-

[1] "The Story of the American Board," by W. E. Strong, p. 124. Pilgrim Press.

oquent, we will not withhold our admiration for the breadth of view and the genuine statesmanship of the first American Christians to offer their lives for the Dark Continent. They regarded the continent as a whole and, it should be noted, from the beginning they recognized the necessity of cooperation between England and America if Africa was to be won for Christ.

In this connection it is interesting to find that Captain A. F. Gardner, who made an extensive journey through Natal in 1835 and who first disclosed to the world that fairest portion of the sub-continent, in appealing for the establishment of a British Colony in that section, which he desired to have named for their youthful Queen Victoria, urged with much force that the Church Missionary Society should at once undertake missionary work among the natives of the region, and that this attempt should be the precursor of a continent-wide scheme of evangelization. He pleaded for a movement which, to use his own words, "should extend the Redeemer's Kingdom from the shores of Victoria (Natal) to the very confines of Abyssinia."[2] Had these ambitious plans been carried out, the east and west line of the American missionaries and the north and south line of Captain Gardner would have crossed in the Uganda country which today is the center of the most promising work to be found in the continent.

One other historical reference. In 1859 David Livingstone wrote to friends in England of his scheme of Christian colonization radiating from the Nyassa Highlands. He stated that "visions of Christian colonies, of the spread of arts and civilization, of the progress of Christianity and the Christian graces, of the cultivation of cotton, and the disappearance of the slave trade floated before him."[3] In the cooperative movements which have grown up in our day it would seem that we are but reverting to the ideals of the African pioneers.

Two main problems confront us as we discuss a continental constructive program for Africa: the Mohammedan advance and the rapid spread of a materialistic civilization. In Livingstone's time the problems were war and slavery; today they are Islam and a godless commercialism. Each situation calls for a painstaking and scientific study before final conclusions are reached. What is here said is to be regarded as suggestive and introductory.

I

The serious situation arising from Islam's rapid advance through the Sudan and southward down the two coasts and along the caravan routes of the interior has been set forth so fully in recent literature that I assume the main facts to be known. The facts are not challenged in

[2] "Narration of a Journey to the Zoolu Country, by Capt. A. F. Gardner, undertaken in 1835."
[3] Blakie's "Life of Livingstone," page 282.

any quarter. The question everyone is asking is, What will the Church do about it? In some missionary circles we meet with a pessimistic attitude. There are those who say it is useless to attempt rescuing the Sudan from the embrace of Islam. Twenty years ago it might have been done. Today it is hopeless. It should be noted, however, that more recent explorers and investigators by no means take this view. They do not consider the Sudan as lost to Christianity. A book just off the press by DuPlessis, the well-known missionary traveler and writer of South Africa, entitled "Thrice Through the Dark Continent," speaks in an encouraging way of what can be done to improve if not to retrieve the situation. So also with the articles by Mr. Roome in the International Review of Missions, and with the publications of Dr. Karl Kumm. These travelers speak of pagan tribes in the Southern Sudan which for years have been fighting off Mohammedanism, and which might be won to Christianity if only missionaries could be sent them. They admit that the situation grows more critical as the resistance of the pagan chiefs diminishes under the insinuating processes of Moslem trade and propaganda; but in no sense is it hopeless. Dr. Kumm lists over forty tribes which are open to Christian approach. These at least can be saved.

The missionary occupation of the Sudan would seem to be first of all a problem of cooperation. The distances from the centers of commerce are so vast, the difficulties of transportation so insistent, and the pressure of Islam so constant that no one denomination may hope to meet the situation by itself. It is doubtful if a group of denominations working separately could hold back the Mohammedan tide. What is needed is a Board of African Strategy which should lay out a comprehensive plan and then allocate the districts to the appropriate Christian bodies.

But without waiting for such an ideal solution should we not look to the denominations already at work in this region for the extension of their lines as rapidly as circumstances allow? Already we have the United Presbyterians of the United States well established in the region where the Sobat River joins the White Nile. In recent years this Christian body has experienced a remarkable missionary awakening. May it not be that God is urging them to attempt greater things even than they have planned? Certainly if other branches of the Presbyterian family should join in the endeavor, we would begin to see the way out. What nobler challenge could come to any branch of the Christian Church?

At the other end of the line, in Northern Nigeria, we have the work of the Church Missionary Society, perhaps the greatest of all missionary organizations. The United Sudan Mission seeks to unite all willing souls and churches to meet the crisis and to this end has established stations on the frontiers of Nigeria and also in the Nile country. Be-

tween these outposts stretch 1,500 miles of unoccupied territory. It would seem to be desirable for these three bodies to get together in a common policy, looking to a delimiting of territory along the Sobat-Yola line and a utilization, so far as geographical and linguistic considerations allow, of common training schools. The Presbyterians naturally would push westward from the Nile and the Anglicans eastward from the Niger, with the United Sudan workers filling the gaps.

It would be a happy circumstance if the American Episcopalians, now working in Liberia and desiring, it is understood, a broader field, could join with their Anglican brethren in attempting the evangelization of Northern Nigeria and the French portion of the Sudan. The alliance between England, France, and America in the present war should lead to friendly governmental relations in a region where diplomacy is bound to play an important part. We understand the General Convention of the Protestant Episcopal Church contemplates sending a deputation to study its Liberian work and also to consider the possibility of an advance eastward. May that deputation be speeded on its way. The eyes of the Church at large will be upon them. Many prayers will be offered in their behalf. This proposal, together with the suggestion of the United Presbyterian Church taking a larger share in the eastern Sudan work, is the one hopeful sign upon an otherwise gloomy horizon.

Whoever undertakes this task in behalf of Christendom should bear in mind the need of establishing the work upon a solid foundation both as to method and equipment. We must offer the pagan tribes of the Sudan something obviously superior to Islam. Mackay, the Scottish civil engineer, was led to offer himself for mission work in Uganda by the consideration that Islam was winning the African tribes through the practical benefits of its civilization. Christianity, argued he, has a better civilization than Islam. Why, then, do we not have the advantage in the race? Perhaps Africa needs engineers, mechanics, farmers, physicians, as well as preachers and teachers. It was upon this theory that the Uganda work was instituted. From the first, in that field, industrialism, education, and evangelism have walked hand in hand. And Uganda, be it noted, is the one section of Africa where Islam has been beaten back and where it is in retreat today.

If Christianity is to win in the Sudan it must enter in such force as to furnish a compelling demonstration of its value. In my opinion a few centers well occupied will count for more than a string of feeble stations stretched over the vast territory from the Niger to the Nile. It is particularly important that well equipped medical stations should be located at strategic points at the earliest possible date. The Christian hospital can do more to make an immediate impression in favor of Christianity than any other missionary agency.

It perhaps is not necessary to add that wise Christian strategy

demands that the pagan tribes should be occupied before we attempt the Mohammedan areas. The Hausas, the Fulas, the Mandingoes, and tribes more recently won to Islam should, if necessary, wait until we can rescue what remains of the pagan population. Indeed, the present unfriendly attitude of the British and French governments, liable to be accentuated by the present war, prohibits any other program being followed.

It might be argued that similarly we should defer any extensive operations among the Moslems of North Africa until the outreach of Islam in the Sudan and Central Africa has been checked. This, however, I am unwilling to concede. North Africa is today one of the neediest sections of the globe. By every local consideration it should be a mission field of supreme importance. When the right moment comes, possibly directly after the war, we should attempt this problem in a definite way. There should be four strongly equipped union universities in North Africa, one at Cairo (as now proposed), one at Tunis, one at Algiers, one at Tangier. Is it too much to expect that the spirit of cooperation will some day reach the point where the Boards of Europe and America will combine in a constructive and comprehensive educational program for all the North African states? Tangier, as located in an international territory, would seem to offer one of the best opportunities in the world for interchurch effort. Algiers and Tunis would naturally appeal to the French and Swiss societies as their special responsibility. Already the American Methodists are occupying these great centers, and undoubtedly they will be developing far-reaching plans.

Should a program of this kind be carried out the world would have the satisfaction of knowing that the leading coast cities of the Mediterranean region, so far as it may be regarded as mission territory, were equipped as centers for the propagation of the Christian religion. Tangier, Algiers, Tunis, Cairo, Beirut, Smyrna, Constantinople—what a chain of schools we would have! What possible influence arising from Islam could withstand the impact of these institutions upon the surrounding populations?

II

As serious as is the situation caused by the advancing Moslem hosts from the north, we must consider that even more serious is the situation created by the destructive effects of the type of commercialism which is spreading over Africa from the centers of trade and government. In this tidal wave of selfishness the very existence of the African race is involved. For many a tribe it is a question of redemption or extinction. Are we to see repeated in the Dark Continent what already has fallen upon the aborigines of Australia? Are the tribes of Central

and Western Africa to go the way of the Hottentots and Kafirs of the South? In Mozambique the natives have invented the expression "Chizungu cha kupungaja," meaning "Civilization has spoiled you." To my mind that is one of the saddest phrases in human speech. The ignorant savage of the forest, looking upon his fellow who has come under the influence of the white man of the city, says of him in scorn, "He is a spoiled creature." And the worst of the accusation is that it is true. It is an acknowledged fact that the white man's boasted civilization, miscalled Christian, is forcing the savage to lower levels of vice and degradation than paganism ever knew.

This is a problem which pertains mainly to the commercial and mining centers where the natives congregate in order to engage in remunerative work. It is a problem bristling with difficulties and one should speak with caution as to its ultimate solution. The Africans need the stimulus of work. The commercial enterprises, without which the continent cannot be opened or its resources developed, demand the labor of many hands. It is with the evils of the system that we are concerned, not with the system itself. How can commercial enterprises be advanced and the native not be demoralized in the process? Here again I assume a general knowledge of the facts.

Three suggestions would appear to be in order. First, the missionaries and the government officials should work out the problem together. The government wishes to conserve the native workman and to raise him to the highest possible point of efficiency. What hope have the European colonies in Africa if the native races become extinct or even if they lose their stamina by means of the vices and diseases of civilization? On the other hand the missionary seeks the spiritual and moral as well as the social welfare of the native. What then? Let the two interested parties get together and frame a program for mutual benefit. A policy of frank understanding and friendly cooperation should be the order of the day. Why should not the representatives of government and the representatives of the Mission Boards hold stated conferences for the study of the native question? We have missionary conferences a plenty, and political assemblies not a few. Let me suggest that occasionally there should be a merger of the two.

The second suggestion looks to closer cooperation between the Mission Boards working in those sections where the pressure of the economic and moral problem is especially severe. This practically means the subcontinent, or the region below the Zambesi. If Islam is the problem of the North, commercialism is the problem of the South. An obviously desirable thing is a better distribution of missionary forces. The old tribal conditions which led to mission work being conducted exclusively in country districts are now materially altered. The men of the villages and kraals are seeking the trade centers in rapidly in-

creasing numbers. South Africa no less than Europe and America has her city problem. The Boards should clearly recognize this fact and adjust their work accordingly. Durban, Kimberley, Johannesburg, Pretoria, Bulawayo, Beira, Delagoa Bay—these are the inviting fields of the subcontinent today.

Effective strategy would appear to demand that a certain city or district in a city should be allotted to a certain Board and that Board be held responsible for its cultivation. Since there is room for all, no serious objection should be raised to such a plan. If they can do this in China why not in Africa?

It will be recalled that the Edinburgh Conference called attention in some very frank statements to the lack of cooperation in the South Africa field. It was found that fields not only overlap but that Societies actually stand in one another's way. The results are as might be expected: confusion in the mind of the native, the building up of narrow sectarian views, and the actual holding back of the work. In no part of the mission field are the conditions in the matter of Christian comity and cooperation in such an unfortunate state as in certain sections of the South Africa Union.

This state of affairs is attracting the attention of government officials. Mr. C. F. Loram, the Inspector of Education in Natal, in his recent book on "The Education of the South African Native," has this to say: "The overlapping of mission stations also betrays the jealousy of the denominations. The writer knows a place where one Protestant denomination stepped over a hundred miles of untouched country in order to establish a station at a place where another Protestant denomination had been conducting a flourishing station for many years. When remonstrated with by the writer, the missionary replied, 'Yes, but some of *our* people have gone to live up there.' The question has been brought up at Missionary Conferences, but the evil still continues. In connection with school work the same evil exists. Complaints of poaching and even of touting are often made to the Education Department in Natal." Surely until these conditions are bettered we cannot look for far-reaching and effective plans for evangelizing the native quarters and mining compounds of the commercial centers.

The third suggestion corresponds with what was proposed for the Sudan—the adoption of a type of mission work which seeks to regenerate the whole man. Since a commercial civilization is spoiling the native, body, mind, and spirit, the remedy must cover as wide a field. Evangelism in the restricted sense is not enough. The native of the city, withdrawn from his natural environment, and put to strange tasks in the midst of unwonted temptations, must be occupied in his spare time. He must be taught how to adjust himself to the revolutionary change in his life, as well as provided with the Christian motive for

right thinking and living. In a word, he must receive a true Christian civilization as an offset to the false Christian civilization into which he has been thrust. The most promising efforts for the city natives are being conducted in accordance with this theory. Let us hope that their number and their resources in men and money may increase.

At the same time it is highly important that the missionary incentive should be imparted to the city converts in such a degree that when they return to their distant villages or kraals, as most of them do, they will go with the definite purpose of disseminating the truth which they have received at the hands of the missionaries. It cannot be made too emphatic that the convocation of natives in centers like Kimberley and Johannesburg offers the best possible opportunity for the evangelization of the country districts. A wise mission policy, properly supported, will result not only in overcoming the evils of commercialism but in turning the situation to good account.

III

Certain other sections of the continent, not so directly involved in the problems discussed above, demand special reference. In these the problem is not so much that of occupation and adjustment of interests as of the securing of an aggressive and well planned program of advance. The lake country may safely be left to the Church Missionary Society and the Scottish Presbyterian Societies now occupying the field in such a splendid way. These organizations, with the help of the smaller Societies working in the same field, should be able to carry the work through to completion.

In the Congo basin we have, possibly, a sufficient number of Societies at work, but they have done little more than occupy the fringe along the rivers. What is needed is an immense expansion of the work. Moreover, there should be agreement upon the French language as the medium of education in the higher schools and the establishment of training institutions after the manner of Lovedale in South Africa and Hampton in the United States. The higher schools of the American Societies in the Congo country, as indeed throughout West Africa, do not compare favorably with similar institutions planted by the Societies of Great Britain. To an outsider it would appear that several training institutes might with advantage be conducted on the union basis in the vast region drained by the Congo and its affluents. So far as geographical considerations go, Leopoldville on Stanley Pool and Matade near the mouth of the river, would appear to be ideal centers for such institutions. In case union is undesirable or impracticable, is there any sufficient reason why there should not be a confederation of work on the Congo akin to that in British East Africa and which is associated with the now historic conference at Kikuyu?

Angola has two American Societies at work, the Methodist and Congregational, both well located. A healthy expansion of their operations would go far toward meeting the needs of this vast territory, especially if the proposed United Church of Canada should take over and develop the Canadian Congregational section.

The highly successful mission of the American Presbyterians in Cameroun should continue its development until the region as a whole has been evangelized. Without other help Kamerun bids fair to become the Uganda of the West.

The problems of the Guinea Coast and of the colonies northward on the Atlantic littoral are many and complex. A separate article might well be devoted to their consideration. The spirit of cooperation would do much to improve the situation. An earnest missionary spirit in the native churches would do even more. Certainly the evangelization of the wild tribes of the interior should not wait long in view of the number of Societies, European and American, occupying this portion of the continent. If the missionary forces on the West Coast were organized to act together with sole reference to the highest possible efficiency of their work and for the good of the continent, can any one question that there would be a combination of missions in regions like Liberia and Sierre Leone in order that work might be taken up in the Sudan? Is it too much to hope that steps may be taken in that direction?

In the consideration of all these fields I have avoided discussing the outcome of the war in its bearings upon Africa mission work and strategy. Obviously important geographical changes will follow the peace conference, changes which are bound to affect any program which is drawn up at the present time. To express an opinion here would not be wise. I have this, however, to say. Africa cannot afford to lose the help of the German Societies which were established in various parts of the continent before the war. The German missions in Togoland, in the north part of Cameroun, in German Southwest Africa, and in German East Africa, were being blessed of God in signal ways. They were making a unique contribution to Africa's evangelization and civilization. Their missionaries were second to none in self-sacrifice and zeal. Whatever geographical and governmental changes may occur it will be nothing less than a calamity to the Kingdom if the Christian people of Germany are to have no further part in Africa's redemption.

Discussion

Dr. Kumm: Ladies and gentlemen, I think the statements we have just now listened to are of such vital importance that I hardly know what to say about them. They are so absolutely true, so absolutely important.

There are one or two things that have come to my hand within three days. I understand that on the twenty-fourth of this month a commis-

sion from the Protestant Episcopal Church will sail, primarily, to go to Liberia, but they will visit the Sudan. It may interest many of you to know that this Sudan United Mission is a union of all the missions who will cooperate. It may interest you to know that three years ago a seminary was started in this United Mission. It has proved of the greatest value. We train men for a year there and then send them to outstations for a year, and then they come back for a year, then work another year, and then come back for the third year. A number of the men in this seminary have been through our station schools. They must have been consistent Christians for two years before they are allowed to join our seminary. A seminary institution preparatory to this was started two years ago, for younger boys who wanted to enter the seminary but who had not had sufficient training.

I suggested yesterday that it might be exceedingly advantageous if a union industrial institution were added to these, and an educational center formed there in Northern Nigeria where we have the population and where we could radiate to other parts of Africa.

Question: Is there no provision against the future danger of division? Now they are all willing to work together; but in a little while is there not a possible danger that each will want to go back to his peculiar denomination?

Dr. Kumm: That is the plan. This whole union mission is only a stop-gap. The idea was that the denominations should go in, but when I began twelve years ago, to one Society after another I said, "Gentlemen, these Mohammedans are having it all their own way. As we are, we are not strong enough for them." These denominations said, "We will do what we can." It has been my privilege to find men and means to do a great deal of this work. We have handed over to the Church Missionary Society men who were willing to work under that society. Then we tried to get many other larger Societies to go in, for no one mission could do it alone. So Finley, who was appointed to go to the Edinburgh Conference, said, "Can't we do it together?" and that was the way in which the Sudan United Mission came in. Then the Dutch Reformed Church came in and several other denominations entered. And now we thought we would be able to do it from England; but the war has come and it is too big. That is why I am here asking you men to take up this work. Fortify these trenches across there. Unless we have this line strengthened, and have other trench lines, these people are condemned. These pagan tribes are virile tribes. They have fought the Mohammedans. They have built walls along there, and at the point of their spears and their arrows they have maintained their independence.

Question: Is there nothing in the constitution that will help cement this unity of different affiliated bodies more closely at home?

Dr. Kumm: We find there is no necessity to tie ourselves together.

We were driven together by our necessity. We have a standing union committee which meets once in three years, and this committee deals with educational problems and governmental problems. Any denominational body coming in simply joins that.

Mr. Williams: I want in just a word to draw attention to the point which Dr. Patton so much emphasized in his paper as to the danger of commercialism in Africa. That is a danger that ought not to be lost sight of in the great emphasis that must be placed upon the dangers of Islam. That is particularly the home danger. It is because the Christian nations are the great commercial nations of the world, because we have this danger in Christendom and not in Islam, that the home constituency ought to take up that point which has been emphasized in the paper. I do not want to be understood as detracting in any way from that burden which is upon the hearts of so many here, the advance of Islam out there; but we have, in my judgment, the illustration of exactly what our Lord meant when He said, "When the world was sleeping the enemy sowed tares." It was the case of the Christian Church in the early centuries. They forgot the danger of evil springing up long before Islam ever got its hold in Africa. Now today we are face to face with another condition precisely similar. The Christian Church has forgotten that these false seeds of wrong commercialism may produce that parallel danger to the danger which Islam has already produced in drawing men away from God? Why is it easier to make converts among pagans than among Mohammedans? Because Mohammed has taken a half truth and preserves that false system against the living truth of God, and the tares are growing with the wheat today.

Now today this false commercialism in our churches has created conditions which are absolutely debasing in many countries the underdeveloped peoples. At the same time too much cannot be said to emphasize in the thinking of our people at home their share in the dangers that beset Christian enterprise in Africa and, alas, not in Africa alone. They must all be warned against this false commercial spirit.

May I ask this for information? Can anyone here tell me what has become of the Mandingo Association? That was started and worked in the lower Sudan. It was an effort to bring Christianization and commercialism together. It had many eminent men connected with it. The thing that defeated its first incorporation was this very question. The bill incorporating the association passed both houses of the New York legislature and was only stopped by Governor Whitman, who said that, in his judgment, Christianity and business should be absolutely disconnected, that it was against the principles of America that Christianity and business should have any connection whatever. Our Governor, against the advice of his own pastor, Doctor Alexander, vetoed that bill.

Bishop Hartzell: I received a letter from Doctor Ray, of the Baptist

Board, enclosing a letter from one of their missionaries, and it contained an item that I am sure it will be pleasing for all of us to hear, especially those of us who have had something to do with Gordon University. He said the new governor of Nigeria had become thoroughly discouraged over the attempts of the Government to educate the people without the cooperation of the missionaries. He is now establishing schools with grants of Government aid, with the distinct understanding that whatever religion is represented in the schools shall be taught. He requires moral instruction in all, but if the school is made up of Mohammedans they could teach Mohammedanism. But he stands by the Christians, and by the schools for moral education.

I cannot sit down without expressing what I believe to be the judgment of us all. Mr. Chairman, you have done this conference a great service by giving us the paper which you have read. It is the first time that such a paper has been presented, and it is illustrative of the fact that we have come to the time of day when Protestantism can lay hold on Africa for Christ.

The Chairman: We are now ready to hear Dr. Sanders's paper on "Qualifications for African Missionaries."

QUALIFICATIONS FOR MISSIONARIES TO PAGAN AFRICA

The Rev. Frank K. Sanders, D.D., Director Board of Missionary Preparation

My theme plunges us straight into the heart of thoughtful, scientific missionary preparation, in that it assumes that there are some special qualifications which missionaries to African peoples should have. The Board of Missionary Preparation has found that throughout the missionary world there are six types of field, of which the field of Pagan Africa is one. This field is distinctive in many ways: it calls for pioneering of the hardest type; it abounds in peoples who are relatively undeveloped; it practices, for the most part, a relatively low type of religious belief.

The qualifications of the successful missionary to African peoples might be determined in one of two ways: by a study of the traits of the successful pioneers of the past half century or by a consideration of the conditions which now confront the missionary in the Dark Continent.

Reviewing the stirring narratives of the missionary experience of David Livingstone, of Robert Moffat, of John Mackenzie, of Francis Coillard, of Bishop William Taylor, of George Grenfell, of Arnot, of Bishop Hannington, of Alexander Mackay, of Dr. Andrew Watson, and of many others who wrought righteousness, one is impressed by their outstanding personal qualities. Each had a keen sense of duty, giving

him a sort of indomitableness which made its way over every obstacle; a resourcefulness which met every need ingeniously, simply, and successfully; a great and friendly sympathy which made him think of black men as his brethren; and a fervor of faith which gave him a secure basis for a victorious life of the spirit. It was said of Livingstone by a black man that he was one "whose words were always gentle and whose manners were always kind." John Mackenzie, that eminent missionary-statesman, has been described as "a man of great strength of will and purpose, balanced by an abundant emotionalism which gave him sympathy for others and a tender understanding of their needs, and was made efficient in practical ways by his definite, pastoral interest in the details of the life of those about him." Such men visualize for us the ideal missionary to Africa.

We may also get at the desirable missionary qualifications by considering the conditions to be met. Africa is a vast area of some millions of square miles with a huge population representing unabashed heathenism on a grand scale, a people ignorant though not innocent, mentally and spiritually crude, requiring reconstruction from the very beginning in domestic life, in social usages, in industrial methods, in mental habits, in religion—in almost every respect. The continent has a wide range of climate and of conditions of living. What, then, are the particular qualifications of one who bids fair to have a continuing message to such peoples?

A. *Viewing the missionary physically:*

He must have a sound physique and excellent health. There seems to be something depressing in the climate of Africa which definitely affects the European or American. Despite modern methods of sanitation and preventive medicine, our Boards find it desirable to grant furloughs to their missionaries in Africa with relative frequency. The greatest care about food and rest, exposure and clothing, may not prevent a lowering of vitality by years of continued residence. It is therefore important that our Boards in making appointments to Africa lay great stress upon vitality, rugged health, and a good family history. No one with a predisposition to malaria or to lassitude or to weakness of the heart or to rheumatism or to indigestion can be exposed safely to the wear and tear of African service.

B. *Viewing the missionary's personality:*

(1) *He ought to be temperamentally cheerful.* A vivacious, sunny disposition is of value not only because it resists depression, but also because the native African promptly reacts to such an approach. Jean Mackenzie's stirring letters show this. Such optimism will, of course, be no sickly sentimentalism which is exercised without judgment, but must be a quality which bases itself upon a real faith in God's power to carry through His plans and upon a clear-headed judgment.

Some observers on the mission field think that the would-be African missionary should be of phlegmatic rather than of nervous temperament, so that he may always be calm, cool, and dispassionate in judgment.

(2) *He ought to be temperamentally friendly to the man of opposite color and race.* Not all African peoples are attractive at first sight—perhaps few of them seem so to the new missionary, when he gets over his initial enthusiasm. But if the young missionary has not within him the power to become enthusiastic over the possibilities of his African people, so that his work will seem tremendously attractive for its own sake and so that there will develop between him and the native Christian leaders a real congeniality, sympathy, and even affection, such a candidate had better go to another continent. Certainly any manifestation of color prejudice or of race antipathy or even of unbrotherliness will surely be harmful to the influence of the African missionary. This friendliness should make the missionary receptive to the good that is in the African race and in its institutions.

This temperamental friendliness will manifest itself also in a working mission by the spirit which enables men and women to work together in happy harmony. A dangerous foe of mission work is the contentious missionary.

(3) *He ought to have enduring patience.* The work of many African missionaries—as that of workers among all primitive peoples—is quite analogous to that of the mother of a family. It calls for patience without limit, especially in the newer districts. Primitive peoples are much like children. Even where results come quickly, as they are said to do in Africa, they bring along with them manifold discouragements.

(4) Side by side with the quality of patience must be mentioned those of *persistence and resourcefulness.* Missionaries are thrown to a very large degree upon their own resources. They must face all kinds of disappointments. They must get along without the religious supports to which they have been accustomed. They will have to meet all sorts of emergencies. It will be well, therefore, to try to determine the staying power and the inventiveness of a candidate for African service. If the candidate has put himself through a Western college, it will raise a presumption in his favor.

(5) Somewhat inclusive of these qualities yet worthy of specific mention is the power of leadership, the *readiness to take an initiative,* combined with the judgment which can discern between wisdom and unwisdom. This is a quality which appears on examination and should be definitely considered.

C. *Viewing the missionary intellectually:*

(1) *He should be well-equipped mentally and broadly trained.* A Board secretary of wide experience in African missions recently said: "The places are few in Africa which can be properly filled by men lack-

ing college education." Dr. Stewart of Lovedale said: "Thoroughly trained fitness for the work here in Africa is the absolute demand at the present day." Good work is unquestionably being done by men and women who have not been academically trained; but, on the other hand, the significant advances in Africa during the past half century have quite invariably been made under the inspiring leadership of university-bred men. But recently I have been reimpressed with the necessity of our facing Islam with an equipment which goes vastly deeper than a holy enthusiasm or a dogged persistence. It must involve a thorough understanding of the subtle thought-processes of the Mohammedan himself. To make this possible the Board of Missionary Preparation has prepared a report on "The Presentation of Christianity to Moslems."[1]

No less intellectual caliber is needed for the true interpreter of paganism as it is. In my own judgment some fundamental errors in the approach of Christianity to the native African have been made because of the failure of our missionaries to appreciate their intellectual task, regarding animistic fetichism as a religious manifestation to be ignored instead of educated. Dodds, Ellis, Fraser, Junod, Meinhof, Rattray, Roscoe, and Kumm are some of the names which suggest to us the immense importance of having missionaries trained to observe and interpret as well as to teach and organize. "It takes the highest to lift the lowest."

(2) *He should have reasonably good linguistic ability.* Out of the something like 400 languages and dialects that flourish in truly pagan Africa, some are exceedingly difficult, although the Bantu group, which is most common with American missionaries, has been fairly analyzed and can be mastered without unusual trouble by one who is not linguistically inept. The specific training which every would-be African missionary should undergo is a scientific training of the ear to hear, under a simple phonetic method, beginning with a training in the hearing and analysis of English itself, which will increase manyfold the linguistic ability of any one. Every Board should give its new missionaries this instruction. It can be covered in the space of a week or two of intensive study under a good instructor.

Incidentally, a candidate should acquire, if possible, the governmental language used in his territory, whether French, Portuguese, or German.

(3) *He should be encouraged to study the very carefully prepared report on the Preparation of Missionaries to Africa.*[2] It stresses the studies which will be of special usefulness to the would-be missionary and to the young missionary, giving in detail the reasons for the importance of each subject.

[1] Board of Missionary Preparation, 25 Madison Avenue, New York, 25 cents.
[2] Board of Missionary Preparation, 25 Madison Avenue, New York, 10 cents.

D. *Viewing the would-be missionary to Africa spiritually:*

(1) *He ought to have a serene, well-founded, fervent faith.* His own relationship to God must be so secure that it is unshakable, no matter what happens, since everything will happen. He ought to know clearly what he believes and why, both historically and factually, so clearly that he can either put it into a religious primer or expand it into a scheme of theology.

(2) *He ought to have a working grasp of the English Bible.* This means an ability to think it through, to know it as a whole and in detail. In a conversation with a missionary to Africa three matters came up on which we held opposite opinions. He had had occasion to determine: first, which Gospel he should translate first into the native language; second, how he should go about teaching religion through the Bible to the greatest advantage; and third, what parts of the Bible he should omit, at the outset, in teaching the Bible to new converts. In each particular it seemed to me that he had adopted the wrong course.

In short, we must say then with Professor Beach that Africa is "preeminently the field for the versatile missionary."

The Chairman: Mr. Turner will now present a statement as to the "Recruiting of the Missionary Force in Africa."

Mr. Turner: I would call your attention to this chart which I have made. It gives the facts with regard to the new recruits who have been sent to all countries by the North American missionary societies during the past four years, 1913 to 1916.

I would call your attention to these figures. During that time, 929 were sent to all parts of Africa, 2,544 were sent to China, 1,611 to India, Burma, and Ceylon, 941 to Japan and Korea, and 581 to South America.

Another comparison that will help us is a comparison between the number of missionaries in Africa and the number of missionaries in China, and the number sent out during this period. These figures all apply to Protestant missionaries. In Africa, for example, according to the Statesman's Year Book, the population is 136,299,000. There are 5,365 missionaries, including British and American. During that period the American societies have sent out 929 new missionaries. These figures show that there is in Africa, or was when these statistics were compiled, one missionary for every 25,400 of population. For the same time, the figures for China show that there is one missionary in China for every 55,765 population. So you see that whereas we have in Africa one missionary for 25,000, in China there is one missionary for every 55,000. In making the same comparison with Japan for the same period, and with the same figures, we have one missionary for every 41,000. I call attention to that in order to make the point that the total number of missionaries sent to Africa by the missionary societies is not so much out

of proportion as we ordinarily hear claimed. As to whether they are properly distributed, that is another question.

I come now to my subject, "Recruiting the Missionary Force in Africa."

RECRUITING AN ADEQUATE MISSIONARY FORCE FOR AFRICA

By Fennell P. Turner, General Secretary Student Volunteer Movement

Before addressing myself to the topic assigned me I wish to draw attention to the following comparison between the force of missionaries in Africa and in other great fields.

Africa, with a total population of 136,299,329, had, according to reliable statistical reports, 5,365 missionaries; that is, one missionary to each 25,400 of the population; in China, with a population of 320,650,000, there were, according to the same statistical tables, 5,750 missionaries; that is, one missionary to every 55,765 of the population; in Japan and Korea, with a population of 67,225,000, there were 1,606 missionaries, or one missionary to every 41,859 of the population; in India, with a population of 315,156,396, there were 5,465 missionaries, or one missionary to every 57,686 of the population.

These statistics indicate that Africa is better supplied with missionaries in proportion to population than any of the other great fields referred to. The missionary force in Africa may not be strategically placed, and it may be that the conclusions of a statesmanlike study of Africa as a mission field would be that Africa on account of the large number of tribes and dialects requires a larger staff in proportion to the population. I am not discussing that question. I am simply presenting facts as shown by the statistics which are as reliable as any to be found.

During the past fourteen years (1903-1916) an accurate record of new missionaries sent out each year from the United States and Canada has been kept in the office of the Student Volunteer Movement. These records show that during the fourteen-year period referred to 929 new missionaries were sent to Africa, or one new missionary to every 146,716 of the population.

2,544 new missionaries were sent to China, or one to 126,041 of the population; 941 to Japan and Korea, or one missionary to 71,440 of the population. We do not have the statistics of new missionaries sent out during this fourteen-year period by the Societies of Europe, but the figures quoted from the United States and Canada show that, during the last fourteen years, we have not done as well by Africa in sending out new missionaries as by the other fields.

The following table shows the number of new missionaries sent out

to all fields from Canada and the United States during the period under discussion:

NEW MISSIONARIES SENT OUT—1903-1916—SHOWING DISTRIBUTION BY FIELDS

	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	Tot'l
Africa	60	44	59	52	79	53	70	44	108	97	83	47	54	79	929
Arabia	1	4	1	4	1	2	5	2	6	1	1	..	1	1	30
Central America	8	11	3	3	1	5	4	1	20	9	3	..	5	9	82
China	140	159	155	133	136	170	196	207	188	215	215	169	192	269	2544
India, Burma, and Ceylon	110	135	90	100	78	91	85	122	137	171	104	96	165	127	1611
Japan and Korea	54	50	68	45	72	74	59	85	86	90	54	68	63	73	941
Latin and Greek Countries in Europe	..	..	6	2	3	2	4	4	5	3	9	1	4	..	43
Mexico	22	28	24	17	28	23	20	13	19	14	9	3	2	2	224
Oceania	..	..	..	..	2	..	1	..	7	2	..	..	..	..	12
Persia	6	2	4	3	3	..	1	5	11	12	7	3	8	7	72
Philippines	25	16	18	24	20	25	4	18	16	10	23	13	12	29	253
Siam and Straits Settlements	9	13	6	10	5	5	7	12	19	18	20	19	25	25	193
South America	31	37	31	33	35	29	33	38	68	66	34	35	41	70	581
Turkish Empire	28	30	17	14	27	29	22	37	47	35	34	27	11	7	365
West Indies	46	39	26	31	25	40	26	15	37	57	11	42	17	50	462
Other Countries	4	13	14	2	4	30	12	14	44	12	13	8	9	24	203
Total	544	581	522	473	519	578	549	617	818	812	620	531	609	772	8545

Coming now to the discussion of my topic, "Recruiting the Mission Force of Africa," I would say first that before an adequate missionary force for Africa can be recruited it will be necessary, in my judgment, to put into operation some of the suggestions which have been made at this Conference, for until these things are done our effort to recruit the missionary force will not be comprehensive, and therefore will be inadequate.

I. It is my conviction that the first step to be taken in our effort adequately to supply Africa with missionaries is to create a *demand* for a sufficient number of workers in Africa. By *demand* I refer not alone to the great need of Africa for workers. The need for workers in Africa is one of the factors in the demand. There are two other necessary factors, viz.: (1) Action on the part of responsible agencies as to the number and qualifications of men and women required for Africa; (2) the funds necessary to send out and maintain these workers. Some of the leaders of thought in the United States believed that a large army was *needed* in the United States, but there was no *demand* for soldiers until Congress passed the laws creating an army and appropriated funds necessary to maintain and equip it.

There is a great *need* for workers in Africa. After what we have heard in this Conference there is no necessity for attempting to prove this. This *need* has existed for years. It existed before Africa was explored, but there was no *demand* for missionary recruits in Africa until some agencies became responsible for sending out and maintaining these workers.

My belief therefore is that if we seriously mean to recruit an adequate missionary force for Africa the missionary agencies working in that Continent must first reach a definite conclusion as to the number and kind of missionaries they will send out each year for a period of years.

One of the suggestions most frequently heard during this Conference has been that a thorough survey of the whole of Africa should be made by the Missionary Societies at work in Africa. Dr. Halsey in his paper on the "Program for the Development of an African Mission" called for a "General Staff or a Board of Strategy" which would adopt a plan for the work to be done by all the Missions in Africa. In his address Mr. Bert Wilson told us that his Society, after having made a complete survey of the territory where the Society is at work, had adopted a program for the next ten years. But surveys and plans worked out by a Board of Strategy will not create a *demand* for missionary recruits until responsible missionary agencies make these plans their own working program. Adopting a program for the strategic occupation of Africa is not sufficient. Responsible agencies must set on foot plans to secure the money required to make the program a reality. Any program of occupation will fall down if it is not properly financed. It is futile to start out to recruit an adequate force of missionaries unless we are able to back our call for recruits with the funds necessary to send the missionary recruits who have responded to our call for workers to the field and maintain them. If we have no outlet for these workers, the men and women are not going to offer themselves.

II. This *demand* for missionaries in Africa must be brought to the attention of the young men and women from whose ranks these recruits will be drawn. Experience proves that young men and young women respond to clear-cut, definite demands for service when the call is to a work which appeals to their highest ideals and affords a life career, and when the agencies calling for workers can actually make good in sending them out. During these weeks large numbers of our best men are going into Y. M. C. A. work among the soldiers in the United States and overseas. Men are offering themselves in great numbers. These offers of service would stop very quickly if the National War Work Council of the Y. M. C. A. did not have the funds to send out and equip the men who have been selected. Several hundred have been entering the work every month and other men offer the next month. There would be no recruits if the War Work Council could not make good in sending them out.

Where shall we look for the supply of recruits? Roughly speaking, to the following groups: (1) Those who are ready, or will soon be ready for service abroad are now in theological seminaries, medical schools, missionary training schools, and Bible training institutions, or they are recent graduates of these institutions. No small number of these will offer themselves if the call to the work in Africa is put before them in the right way. (2) Those who will be available within the next few years are in colleges. (3) Those who will be available at the end of a longer period are in high school and academies.

The methods and the processes of presenting the demand for workers in Africa must be suited to the stage of development in which we find the different groups. For all there must be a comprehensive scheme to inform them about Africa as a mission field and the workers required, and the agencies which are to send them out, facts regarding the work to be done, terms and conditions of service, and the financial provisions. It is necessary also that the work must be so conducted that it promises for qualified workers a life career which is worth giving one's life to. The men wanted for this kind of work cannot be induced to undertake a work which is not worth while or under the direction of an agency which is poorly organized and inefficiently organized. Young men and women consider this matter of the organization of missionary societies more carefully now than formerly. This is one of the results of the campaign of organization which has been carried on during the past few years. A systematic campaign of education must be carried on in the homes, in the Sunday school, in the young people's societies. This should be done through the pulpit, through special meetings on Africa, through conferences and conventions. We must make use of newspapers, magazines, mission study classes, and books on Africa, especially the biographies of African missionaries. To conduct such a campaign of education we must enlist the active cooperation of parents, pastors, Sunday school teachers, Secretaries of Mission Boards, missionaries at home on furlough, Secretaries of the Student Volunteer Movement, and of the Student Christian Associations, and other workers. In many places it will be possible to enlist the cooperation of teachers in public schools, professors in colleges and professional schools. For those who have reached the period of life-work choices the demand for workers in Africa should be presented in terms of professional callings so that the students may picture themselves as doctors, preachers, or teachers working in Africa. For younger people the presentation of the needs should be general in character, not as a direct appeal for the dedication of life to Africa, but the opportunities for service should be vivid and compelling.

In recruiting for Africa emphasis should be laid on the special reasons why Africa appeals to many possible recruits, such as the following: (1) It is a work among primitive peoples which calls for workers who can meet new and unexpected situations in a country without the conveniences of civilization. (2) It is an unoccupied field which emphasizes spiritual destitution of the people. (3) It affords an opportunity to combat the Mohammedan peril. (4) It affords an opportunity for personal leadership. (5) The reputed hardships of the field, which may deter some candidates, becomes an incentive to others.

In emphasizing and making vivid these special reasons the fundamental objective of the missionary enterprise should be clearly stated. There should be no uncertainty as to why men and women are sent to

Africa. They should understand that men and women are required for missionary work in Africa who know Jesus Christ as personal Saviour and Lord, and are so filled with His Spirit that they go forth as His ambassadors. From personal experience they know that He alone can give life and supply the energy which is necessary if men are to become His disciples and are to live the life which makes possible their becoming uplifting forces in the communities where they work. The fundamental principle which should be emphasized as strongly as possible is this: only men who are moved by the primary purpose which called the whole missionary enterprise into existence are prepared to do the work of missionaries in a country like Africa. It should be made clear that no missionary to Africa can succeed in doing the work he is sent out to do if he is not adequately prepared. One of the tests of their fitness for such work should be their willingness to make the preparation necessary.

Missionaries with this dominating, compelling motive are born in a spiritual atmosphere. They often form their purposes following evangelistic campaigns. At other times their spiritual life receives an impetus from contact with some pastor, secretary, missionary, or other Christian who is a help to them in their lives as Christians. Therefore, in presenting the general call for missionaries in Africa or the call for workers to undertake some specific task, the spiritual character and objective of the missionary enterprise in Africa and the spiritual destitution of the people should never be lost sight of.

It is the experience of the Student Volunteer Movement during thirty years that those Secretaries of the Movement who have been most fruitful in enlisting Student Volunteers who have reached the field are those whose message was a call to dedication to Christ as Lord of their lives. Furthermore, the history of colleges as I have studied them during my connection with the Student Volunteer Movement clearly shows that those institutions have been most fruitful in producing missionaries where there has been the most vital Christian life among students. This is also shown in the lives of individual missionary Volunteers: Samuel J. Mills went up to Williams College after the spiritual awakening in Litchfield County, Connecticut, which occurred during the summer before he entered college; William Borden entered into a remarkable spiritual experience a few months before he entered Yale; and it is brought out in the biography of Alexander Mackay that the call of the Church Missionary Society for an engineer to go to Uganda came to his attention at a period when he was entering into a deeper and fuller spiritual experience.

III. I offer the following suggestions as to what may be done in the near future if we are to recruit an adequate missionary force for Africa:

1. The missionary agencies working in Africa should lay out a program for the occupation of that Continent: (1) deciding on sections

of country to be occupied and the agencies to undertake the work; (2) the various forms of activity to be undertaken; (3) the approximate number of men and women needed as evangelists, doctors, teachers, industrial workers for a period of years.

2. There should be prepared and adopted by different agencies a statement of the qualifications and training required for these workers. Much has already been done in this direction by the Board of Missionary Preparation, but the results of that Board's work must be accepted and made a part of the working program of the agency sending out missionaries.

3. When conclusions as to the adequate occupation of the field have been decided on and a standard of qualifications and preparation set up, a call for the men and women required should be issued (1) through the pastors of congregations in different denominations having work in Africa; (2) through the various agencies working among young people, like the young people's societies of all kinds, Christian Endeavor, Baptist Young People's Society, Luther League, Epworth League, Sunday school, etc. (3) through the work of the Student Volunteer Movement and the Student Christian Association among the colleges and universities; (4) through conferences and conventions attended by young people.

Let everyone who gives addresses on mission work in Africa be prepared to present accurate and fresh information. A suitable literature should be developed and made available for all workers and prospective candidates.

All these methods and all this human energy and effort will not yield the recruits required for Africa, neither as to numbers nor as to quality, unless the whole process be a spiritual process both on the part of the worker and the prospective recruit. This program for the enlargement of the missionary force in Africa must be made the basis of a call to prayer for workers in Africa on the part of the whole Church.

Discussion

Mr. Steed: I do not know what the idea is here in America, but in Canada they have an idea that any old thing will do for Africa. The argument is that they need the highly trained young men in Canada, and we happen to be short of highly trained men. Always the argument is that they want those men for Canada. Why not send the more poorly trained men to Africa? they say. If you have men who can learn the language a little bit, that is all that is necessary. It seems to me that Dr. Sanders has emphasized the right point in saying that we should have the best men, intellectually and spiritually, for this work in Africa. I must say, Dr. Sanders, that I was much encouraged by that paper.

One word with regard to Mr. Turner's paper, and especially with regard to the factors which make an appeal to young people. There

was one factor missing, a fundamental factor. I refer to the solidarity of the race. In our big cities, we cannot depend upon the best people and eliminate the slum factor altogether. And so, with regard to the race as a whole, we cannot leave these backward people and just let them be eliminated, just concentrate upon the enlightened people and make that the line of progress. But we must get to work on the tail end of the race. Unless you bring the slum along up to the head of the race, it seems to me progress will not be possible. The one chief factor in deciding for the African work was to me not so much the need there in Africa, not so much the demand of the people there, but the fact that the race as a whole must go on as a whole. There is no possibility of the head going unless the tail goes with it.

Dr. Sanders: I was impressed by one remark in Mr. Turner's paper, a point that is worthy of more thought. He was classifying the three sources of supply for missionaries for Africa. First of all, there are those who have graduated from college and are in active service somewhere. Now, such people, it seems to me, if they have not gone too far and been too long in service, are among the most hopeful of possible recruits for service in Africa. Now that is not a judgment based in any respect upon experience. But I would be interested to know how it impressed those who have had such experience. The united judgment of the missionaries, as they have come to me in the process of our developing the various reports of the Board of Missionary Preparation, is that they would prefer to have a missionary going to Africa about twenty-five years old. They would not wish a woman to go who was younger than that, and they did not care particularly for a man who was younger than that. And when we combine with that the consideration, which is also a scientific fact today, that it is perfectly feasible for a person at least as old as thirty, taught in modern methods, to be reasonably able to grasp a new language, you have a possibility there which is decidedly worth thinking of, as to whether we should not recruit more aggressively than perhaps has ever been done that group who are not in the colleges but who have left, who are not even in the professional schools but have left, and yet are only one or two or three or four years away from the conclusion of their course there. There is a wonderful reservoir of real ability and some experience for us to draw upon.

Bishop Lambuth: I was decidedly impressed with that myself. There are one or two things that occur to me after hearing these papers. I went back to that suggestion made by Dr. Mabie, that in making the examination of candidates for Africa there should be a psychopathic examination. She pointed out that the loneliness and strain to which the missionaries were frequently exposed there necessitated a careful looking into this matter. In a conversation later she made this point, which I think is a very valuable one, and that is that each Board should have a

physician who should find it his duty, by arrangement, to examine physically these candidates after other examinations have been made by the family physician, perhaps this later examination being made by one who could go where he could study all these candidates and be an authority upon the candidate's fitness to go to that field. We have such arrangements in our Board. Not only should this examination to which I have referred be made by this physician before the candidate goes out, but when the missionary comes back on furlough. Then the examination should be made especially to determine whether the returned missionary should spend all the time in rest, or whether he should be allowed to take up deputation work. Now this is done by our Board, and not infrequently our physician recommends that returned missionaries should have three to six months' rest. It seems to me that should be mandatory.

It likewise seems to me that we should have a physical examination of the missionaries on the field. Wise men here at home are doing just that thing. An eminent gentleman was telling me the other day that he had it done every five years until he was fifty. Now he is sixty, and he is having it done every year to see if there be any weak point.

Another point is that a man going to Africa should be so open-minded that he should not fail always to see the best things in the African life. That has been an important factor with foreign governments, and will continue to be. The Germans saw very little in the natives. The French saw more, but interfered a great deal with the tribal law. England has been wisest of all. She has interfered very little. She recognizes that there is a great deal that is admirable and which should not be disturbed. That is true of other peoples, the Chinese, the Japanese, and the Hindus, as well as the Africans. It is only by taking this attitude that men will be able to find a point of contact, common ground, with the native people, and that will mean a great deal when one comes to deal with the Africans.

And then there is another item. That great spiritual note ought not to be neglected or overlooked. There must be that fundamental faith underlying the life of the candidate. He can never afford to go to Africa unless he is sound at that point. And Mr. Turner brought that out when he said that the men with spiritual forces who went to seek recruits had the largest results.

Mr. Hoover said to a group of us in Washington the other day that he left the clubs and societies and went to the churches in this matter of food conservation because the Church has a conscience. And it is just so in this other matter. When you get those people to stand behind you, they are going to stand firm in their spiritual and moral faith.

Mr. Ransom: One of the wisest words spoken to me before I went to Africa, was by a missionary who remarked, "It will be different, utterly different. The things you have prepared for will not come to

you." I think that is the truth. Some of us who have come with the most glittering qualifications have not made the most glittering success. It seems to me it would be wise to bring men out before they are twenty-five years of age and give them the benefit of a few years of teaching, just as they do at the Syrian Protestant College in Beirut. Under a plan like that, they are forced to test themselves and could be tested by others.

I should also like to say that I am glad of the emphasis upon patience that Dr. Sanders made. I remember how strongly it was impressed upon me when first I went out there. You all remember how Moffat summed up the qualifications of a successful missionary in Africa: First, patience; Second, patience; Third, patience!

Dr. Franklin: I wish to add my own personal conviction that it is a mistake for anyone to think that because the people of Central Africa are primitive people almost anybody will do for the work there. It is just because the people are primitive that we need for that work men just as strong as we send to other countries. Again, I am sure it takes men just as alert, it takes men just as cultured, it takes men just as broad to understand the modes of thought in the African mind, and the philosophy that is back of what he is doing and thinking, as is required on the part of the missionary in any other part of the world, because we know that among primitive people the missionary appeal has not all the equipment that we expect men to find who go to other countries.

The Chairman: If I were a young missionary looking out to the different mission fields, I think Africa would appeal to me, among other reasons, because of the deep gratitude and appreciation of the people for what is being done for them. It is inexpressibly pathetic to see the love they have for those who come over the seas to help them.

I was speaking at Boston the other day at a meeting, and I mentioned one of the early missionaries under the American Board at Natal. After the meeting, Susan Ward Hayes came to me and said, "I am so glad you mentioned Father Lindley. I date my interest in foreign missions from hearing that man speak in my father's church when I was a little girl. He said, 'People sometimes ask me whether I love those Africans. Love those Africans? Why, I love those Africans as I love no other part of the human race. If some of those people should meet you and learn that you were connected in any way with the men who had gone to live among them and who had given them the blessed news of salvation, their gratitude toward you would know no bounds. Not unlikely they would stoop down and kiss your hands.' And then he added, 'And, without much doubt, they would kiss a good many hands so stingy that they had never given a dollar to help the poor Africans.' "

It is nice to be appreciated, and I doubt if there is another place in the world where there is such a large measure of gratitude as in Africa.

Bishop Lambuth: I think the most affectionate letters I receive, except from my own dear wife, are from Africans. I can never forget that during the three weeks of fever that finally killed Doctor Mackenzie, two Africans slept on their mats near him until he died. Day and night they were with him.

THURSDAY AFTERNOON

The Chairman: Mr. Hicks, of the Missionary Education Movement, has kindly consented to instruct us with regard to the literature for the study of Africa.

Mr. Hicks: A communication was addressed to each Mission Board doing work in Africa asking that all the material being used this year should be forwarded as samples, with the exception of the material that is being used in common by all denominations. That material has been gathered, and the basis of the report I now make is the material that has been collected. I would say that in the majority of cases no reply was received to the request for literature. The great majority are dependent in the main for the systematic study of Africa upon the material published by the Central Committee on the United Study of Foreign Missions, or the Missionary Education Movement. Several of the Boards, however, have proceeded beyond the plans laid by those cooperative bodies and have produced some material of a distinctly denominational character.

I found also that two or three of the leading Societies doing work in Africa had not yet completed their literature program, because they expected to complete it this fall and enter upon the study early in the new year.

Mr. Hicks then explained the scope and purpose of the various textbooks, together with the leaflets, helps, Sunday school exercises, charts, etc., which had been prepared—a remarkable array.

The Chairman: We will hear from Mrs. Farmer, who is to take the place of Mrs. North, in presenting the subject "Promoting the Study of Africa in the Home Church and Conserving the Results of Such Study."

Mrs. Farmer: I bring to you in this busy month of the year a few suggestions only as to the way in which we can promote the study of Africa here at the home base and then conserve the results of our study.

As I am not myself a member of the Central Committee on the United Study of Foreign Missions, it is possible for me to speak a word of appreciation of that which the Central Committee has been doing. We have realized in all our churches of all denominations and on all our Boards the splendid backing which the Central Committee has been to us in our work of educational propaganda, because the reading of books and the study of books is, of course, of prime importance in our work. In regard to this marked success of the work of the Central Committee

of United Mission Study, there have been several prime factors to account for it. In the first place, Mrs. Peabody brings to her work not only rare literary insight but also the practical knowledge of the art of the publisher and the printer. That has been a great help, in addition to the harmonious spirit in the committee itself, which has caused the committee to be nicknamed not the Central Committee on United Study, but the United Committee on Central Study. All members of the committee favor the furthering of this interdenominational spirit, and that makes our work comparatively easy.

And in the third place, we have the cooperation of the women's boards. They do all they can to further this interdenominational spirit as well as the literature.

Then, of course, we have this year the advantage of the free advertising of the *Atlantic Monthly* in bringing Miss Mackenzie's book to the attention of the public. We may be very sure that through that book we are going to interest women in missions who were not interested hitherto. She has given us a book that is not a mission study book at all; it is pure literature. It is not possible everywhere to form a mission study class, because we are finding this year that one of the reactions to the war is a tendency to be averse to mental effort. This does not affect women only. It affects the men as well. There are many men who are reading editorials and headlines rather than lengthy articles. They are reading short stories rather than books. They are expressing the opinions of editors, and they ought to put the quotation marks of the editors around their remarks.

It is sometimes wise to call a group that gets together to talk over "The African Trail," or any other book, "An Investigation Committee," because "investigation committee" has something interesting in it. I have been told that there are women in every church to whom mental effort, concentrating even for a half hour to listen to a speaker, is impossible and sometimes painful. If this is true, and ministers' wives say it is true, that there are women, particularly this year, who can knit, wind bandages, etc., but who cannot listen to a speech or begin anything like real study, we must consider these women in our propaganda. We must make special efforts to reach them.

Many of you dropped your knitting and looked forward when Mr. Hicks was holding up things. I noticed that. Even things that cannot be seen at a distance will call the eyes of women to the front.

In addition to this aversion to mental effort, there is also the spirit of economy, and that sometimes tells against the sale of our books. We need to urge them upon people, and we need to urge upon them that they should economize in things of the flesh, but that they should not economize in the things of the spirit. They should keep up their buying of material that will help this splendid work in Africa.

Then let us take up the problem of those who read rather than study. There is a place for reading contact where women do not feel that they can afford to buy a book and take the time to study it. Books may be put into circulation. In one case, we put a blank sheet of paper in the front of each book and said that we would be glad to have the name of each woman who had read it. In one place twenty-six books have been so circulated.

Now, as to encouraging mission study and conserving the results. First, there is that homely truth: "It pays to advertise!" Advertising can be done in various ways. We should advertise the books of the Central Committee in every way this year. The "African Trail" and the "African Adventurers" should go into the hands of every woman. Those books were written for Juniors just as much as for Seniors. The "African Adventurers" will show them our converts. They will be conducted through the field as they see those two boys go out into the jungle and begin their work. Then they get into the swing of Miss Mackenzie's style. Then we ought certainly to give them Luce's book and Dr. Patton's book. In most cases, as I go about, I find these classes have more than one book.

But we have a good book by the Methodists, and a good book from the Baptists, written by Dr. Katherine Mabie. We have, also, books from other denominations. These books should be sold and studied.

In regard to magazines, we feel great help has been given to us by *The Missionary Review of the World* in publishing those colored maps. They help very much to illuminate the subject. Those maps may be pinned up where they will be accessible to those who wish to go into the subject more in detail. We think that maps should be more used in mission study in order that the detail may be brought out. There is an advantage in having several maps rather than putting too many details on one map. By having several maps you can locate a single tribe. In the same way you can show one district by itself, putting another district on another map. You can take the deserts of Africa and have them stand out on a single map. Or you can show the Christian divisions of the work. You can buy a dozen of these maps for school use for fifteen cents, and then you can have them put in colors.

In the matter of this work of maps and pictures and posters, I think it is also helpful to take one map and cut out portions that would show the scale area on India, China, the United States, or Europe. This is a device that will help children and grown-ups to appreciate the size of the country with which we are dealing. Then some societies have put out maps showing the particular stations where the denomination is working. All that is needed in denominational classes.

In the matter of finance, the best results usually come from individual tickets at a dollar and fifty cents a course of study. Women like

to get their money's worth. They come more regularly after having paid a small sum. That is better than the indiscriminate way of having five cents do for some women on pleasant days, and a conscientious dollar from others on unpleasant days. I would encourage group study that could be pushed as much as possible into a neighborhood group. We should also make use of this group idea in the church, where the midweek service can very well be used, devoting a part of the time to the study of the mission study textbook. I would also encourage the use of the mission study book on the Christmas list and the birthday list. Children should be encouraged in mission study. That adds new readers and new interests, and very often this has a wider influence than we can compute. As regards young people and children, you realize how much material is put out. They love to cut out and paste and prepare work in various ways. I think we should make the most of putting them in touch with Africa this year.

Again, we should link Africa with current events. We can do that this year. We have there an opportunity to reach clubs as well as the churches. We have an opportunity to reach the school in some cases, especially the private schools. We can reach reading Christians and groups of people where our books can be read and allowed where the women are not interested in missions.

Once more, there is the use of the home. For example, there is conversation in the home. There could be parties in the homes for children "without eats" but "with Africa." I have seen a group of such children where a story was told, and then later I have heard that story reproduced with astonishing effect by children between the ages of five and nine.

Then there is migration. The Negro is coming from the South. The best way to study the Negro is to go to his home and learn to appreciate his needs here as he comes to live among us. One colored church in Chicago has recently doubled its membership. They now have in that church over 5,200 members.

There is also the war interest. We were told about the change in the Kamerun region. Jean Mackenzie seems to have been prepared to help both the governments and the kingdom of God in this region.

Then we have the problems of Animism and Mohammedanism for the women who are interested in comparative religion.

Then, in the last place, there is the drink problem. You can go into New England and tell them that rum is going out of Boston Harbor by the shipload to Africa. We are trying to stop it now. All this must be brought before our classes and women's organizations.

Lastly, we should encourage practical efforts for Africa everywhere. If you call upon a man, a woman, or a child to invest something in Africa they will be more willing to study Africa. You would be interested to

know some of the things that are being done. People are being asked to adopt Belgian babies. Why can we not ask them to adopt Congo Belgian babies as well? In many ways we can make them realize that when they are at work for Africa they are at work for people who need help just as other people need help. We must let these people know that we have hospitals in Africa. We must equip them. We must use this splendid drive for hand work. We ought to realize what an interest children will have in making scrap books and preparing post cards to send to the people over there.

Now I have put under that heading "Work" the subject prayer. That is a form of work. It is not a fetish to make sure at the beginning of the meeting that the meeting is successful. Prayer can be offered by a little child as well as by a grown person. It should be offered with special fervor this year for Africa and its needs. The problems are pressing. We will not succeed without prayer. If we can bring that home to our people we shall have a wider interest in the books on Africa and the study of Africa.

There are other things of which one could speak. There are the public schools and the public libraries. We can have a one-day rally for the selling of our books and making people interested. Then we can interest people and try to get them to subscribe to the *Missionary Review of the World* and their own denominational magazines. We should also try to interest them in all of these special books, and let them know where they may be procured.

The Chairman: We will now hear from Mr. Diffendorfer, the Educational Secretary of the Methodist Board, on this same subject, "Promoting the Study of Africa in the Home Church and Conserving the Results of Such Study."

Mr. Diffendorfer: I concluded to make a study of the whole matter this last fall and went out about the first of October to spend a week at a time in the various centers, coming into close touch, so far as possible, with our local churches and pastors, our missionary officers and others, in order to investigate the whole question of promoting missionary information in the church, the organization of study groups, and the bringing of missionary education into the Sunday school.

Now I want to pass on a few observations that I have made. In the first place, I found that we need not sit here, a group of people interested in Africa, and feel that the whole country is thinking about Africa just now. That is not true. The tendencies and influences and the interests that will come in from the outside upon our people and our churches are factors which we have to take into consideration. I do not mean they are to be set aside. But they must be taken into account right along in our missionary promotion. The actual finding of time to do anything worth while in the local churches by groups of people is the

problem I was confronted with continually in my work this fall. It was not a matter of whether they wanted to do something worth while or not. In group after group I found that the young people were being drafted into this and drafted into that kind of outside service, so that these young people simply did not have the time. There are not hours enough in the day to enable them to do all the things they want to do.

Then I found this interesting fact also as I went about among our churches. I found that there was almost a cessation of the reading of books. That is quite in keeping with the first page article in the *New York Times* book review section one week. You will remember the article, and the interviews there in which the book situation was reviewed by a very prominent publisher. It was discovered that there is a considerable change in the kind of books being read, that the few books now being read are the popular books about the war. But the startling fact is that there are so few books being read at all. I asked group after group to put up their hands, and I found there were groups and groups of people who had not read a book of any kind in months. The newspaper, *The Literary Digest, The Outlook,* such publications as portray current events of the world, are taking all their time. The young people were reading our church paper. I found they got far more out of our *Epworth Herald* than from the mission study book on Italy. That gave us a new approach, a wider and more systematic use of our church papers for the promotion of this enterprise.

Now as to paying attention to circular matter, I do not believe it will be done, no matter how attractively the matter is gotten up. People come to know our circular matter as soon as they see it. When our church officials, as well as our leading pastors, find a pile of that material on their desk it simply goes into the waste basket. I was in the office of one of our district superintendents and asked him whether he knew anything about a certain important circular. He did not. I was sitting by his waste basket and fished it out and showed it to him. He had not taken time even to look at it. I think, generally speaking, that it will be impossible to rely upon this method of promotion. It is largely a waste of money when it is put into circular letters and form letters and postage stamps in these days.

Now I turn to some new things. I am coming to make a larger use of our church press. My friend, the editor, has given us a whole number on Africa. We shall put forth our Methodist missions there.

In the next place, I am going to do a great deal of work among the ministers and our missionary leaders for a church-wide mission study. I feel that we must face this matter of educating the Church for its task. The Church owes something to those interesting young people gathered in the mission study class.

I am going to talk to the ministers about putting in the church mid-

week mission study as a regular part of the church scheme. I am going to try to tell the individual pastor how he can do it.

First, he must not ask his people to come together for an extra evening. They won't do it. I am going to ask him to give over one of his regular services to it, on a Sunday evening at church service, or the young people's service, or the Wednesday meeting. I have found that the midweek service is the best one. I put this up to our leading pastor in Pasadena, Merle Smith, and it worked. He wanted to know how to put South America into the consciousness of his whole church. I wrote him about this prayer meeting plan; that is, taking his young people's organization, twelve, fifteen, or twenty classes, with leaders drawn from the church, these classes meeting at the time of the midweek meeting for prayer in their classrooms, and then after the study period coming together for thirty minutes of prayer and devotion. He took that plan and worked it out with the result that after they got under it they had enrolled at one time 520 people for study.

Two weeks ago I was in a church in Buffalo where I put up that same thing, and there at the Sunday evening Epworth League meeting I saw 325 people in that church, every one of them with mission study books, all under leaders, meeting for the study of missions in that particular church.

There is something in this appeal today for all of us that people like. It is a time when you can appeal for wider education. It is a time when you can appeal for a world outlook. It is a time when you can appeal for world thinking. It is a time when you can appeal for a knowledge of world events, for the getting acquainted with places and peoples and things in getting ready for what is to come. If we can appeal for the use of some one or the other of these two already established institutions in our local churches, we shall gain something in the end.

Of course, we are not neglecting the promotion of individual mission study classes. We shall keep that up. But I am going to make my main drive in this other matter. That is my plan on Africa, to ask for the midweek school of missions, or for the Epworth League school of missions.

Now there is another thing for next year. Recognizing the value of this matter of using the Epworth League in mission study, we approached the committee that makes up the list of topics for our Epworth League devotional meetings and our young people's society, and we asked them if they would not take the missionary topics that have hitherto come periodically and give them all to us in two months, so that we could have two months of consecutive work on them, and then I put down for them topics from our study book for next year.

Now as to the other methods of cultivation, I am won over to the wisdom and effectiveness of high grade lantern slides and lectures for the promotion of missionary education. I have given one lecture ten times

to different groups in six weeks. I find when the slides are good and the lectures are gotten up in first-class form you can hold people's interest and teach them a lot more than you could otherwise do.

Our own Board of Foreign Missions and our Home Board are going into this thing on an enormous scale. This year we are emphasizing Africa. For a good many years the Missionary Education Movement as well as your own Boards have emphasized this phase of education.

The Chairman: I am sure we all thank Mr. Diffendorfer. As I must go to meet another appointment of long standing I will ask Dr. Halsey to close the Conference.

Dr. Halsey: We will now hear the report of the committee on Findings.

The Findings of the Conference were presented by Bishop Walter R. Lambuth, Chairman of the Committee on Findings.

FINDINGS OF THE CONFERENCE ON AFRICA NOVEMBER 20, 21, 22, 1917

The Moment of Opportunity

1. This Conference would impress upon the Christian world and especially upon the Protestant churches of America the remarkable significance of the present moment in the history of African Missions, and the responsibility resting upon the Christian Church to provide *now* the resources of men and money, the strategy in the disposal of the Christian forces, and the outpouring of prayer that shall make it possible to use to the full the God-given opportunity to take Africa *now* for Christ; and the Conference points to the following facts as indicating the critical importance of immediate action:

a. The far-reaching psychological and spiritual effects of the war which is changing profoundly the mental horizon of every race and tribe in the African continent.

b. The political readjustments that must follow the war which will affect the destinies of Africa's peoples more profoundly than any political event since the Berlin Conference of 1883.

c. The Mohammedan menace, which threatens to become more serious as a religious propaganda as Mohammedan political power wanes.

d. The sudden impinging upon the native in many parts of the continent of a European civilization before whose moral temptations and economic pressure he must go down to racial ruin unless that civilization be interpreted to him in terms of its highest sanctions which are found only in the religion of Jesus Christ.

Mohammedanism

1. That the Permanent Committee of this Conference be requested to present to the next Annual Meeting of the Foreign Missions Confer-

ence of North America, the urgency for arousing the churches of North America to the Mohammedan peril in Africa and to the unique opportunity which exists at this time for dealing with this problem.

2. That the Committee of Reference and Counsel be asked to take such steps as may be practicable to influence the French Government in the direction of allowing to American Societies opportunity for free and unhampered missionary activity in French territories in Africa.

3. That this Conference record its profound conviction that the evangelization of Africa calls for the quadrupling within the next five years of the missionary forces in Africa, so distributed as to occupy the strategic lines of trade, the chief centers of Mohammedan influence and propagandism, and the unoccupied areas generally.

Political Outlook

That the standing committee hereinafter provided for seek a basis for cooperation with such bodies as the Continuation Committee, the Aborigines Protection Society, etc., to secure that the fullest consideration be given in the peace settlements to the rights and interests of the native races in Africa.

Roman Catholic Propaganda

While recognizing the fine devotion of the individual representatives of the Roman Catholic Church, we call the attention of the Protestant Churches of America to the urgency of making certain, not by unchristian hostility to the Roman Church, but by a vigorous prosecution of their own spiritual task, that the Christianity of Africa shall be dominantly evangelical.

Importation of Liquor

The importation of alcoholic liquors to Africa and its sale among the diverse races of that continent has long been deplored as a most powerful factor for evil. It is impossible to over-estimate the disastrous effects of that iniquitous traffic. This is especially true of the 100,000,000 dependent Africans who make up three-fourths of the population of the continent and those to whom Lord Bryce more than once referred, while ambassador to this country, as the wards of the civilized and Christian nations of the world.

Something has been done in certain sections of the continent in the way of governmental regulation, and great philanthropic societies have directed the attention of the Christian world to Africa's dire distress caused by the liquor traffic. Still the tide of death rolls on. Until Christian nations cease importing into Africa vast quantities of intoxicating beverages there is but little hope. The United States is one of the chief transgressors in this respect.

Fortunately, nation-wide prohibition of the manufacture of intoxicating liquors by constitutional amendment in the United States seems sure in the near future. The United States Senate has approved the submission of the amendment to the States and the question will be passed upon by the House of Representatives in a few weeks. It is suggested that the executive officers of the Mission Boards represented in this Conference should, on behalf of their American constituencies and their work in Africa, petition the House of Representatives in favor of submitting the proposed amendment to the States.

Evangelism

The physical, geographical, ethnological, and economic conditions of Africa make it preeminently a field where the largest emphasis should be placed on native evangelism. That the fullest advantage may be had of this profoundly important resource in the evangelization of Africa the Conference recommends:

1. That the duty and privilege of winning others to Christ be urged upon all converts.

2. That the greatest care be exercised in the selection and training of native evangelists, and especially of the class of men upon whom are to rest the sacred responsibilities of the ordained native minister.

3. That in view of the supreme importance of the Bible as the central feature of such training, Bible teaching in lower and higher schools receive the special scientific yet devout study of African educators, and this Conference commends to the conferences in the three great areas of Bantu Africa, the Sudan, and Northern Africa the suggestion that representative committees for those areas be formed to make a scientific study of the best methods of Bible instruction and to prepare Bible courses based on such study.

4. That in view of the low position of woman in pagan African society and of her important position in the African church, Mission Societies be urged to give earnest attention to the problems of uplifting womanhood, and in this connection to the possibilities in the use of trained Bible women.

5. The primitive stage of the African in social evolution, the necessity of providing an economic foundation for the religious life, and the character-building forces available in the training of the hand all emphasize the importance of industrial training for the African; and inasmuch as industrial training must be an integral part of religion, the Conference recommends that not only in primary and secondary schools, but in schools for the training of the native ministry, provision be made for industrial training.

6. That with a view to kindling in other fields the evangelistic fervor which has wrought such pentecostal results in the Kamerun, the Nile

Valley, Uganda, Nyassaland, and the Lower Congo, a small book be prepared by competent representatives from these fields which shall be translated and circulated in the chief languages of Africa.

Cooperation

1. This Conference is convinced that for the stemming of the Mohammedan tide, the presentation of a truly evangelical Christianity to the African, the occupation of unoccupied territories, and the rearing of an indigenous, self-supporting, self-controlling, and self-propagating native church the fullest cooperation on the part of the several branches of the Church is essential.

2. The Conference recommends that the greatest efforts be made to secure that within the respective geographical or linguistic areas the training of the native ministry shall be carried on in union schools. The Conference believes that only so can the training institutions be adequately staffed and equipped to give the broad and deep training necessary.

3. That the Foreign Mission Boards of America, Europe, and South Africa be asked to unite in offering to the General Mission Conference of South Africa the services of one or more experts to cooperate with that Conference as soon as the war is over in making a scientific survey of the South African field with a view to the greater unification of effort.

Languages and Literature

1. The Conference urges upon all African missions the importance of the production of religious literature in the vernacular and text books in the government languages adapted to native needs.

2. The Conference desires to place on record its appreciation of and gratitude to the American and British Bible Societies for their splendid work of cooperation with the Mission Societies in the translation and circulation of the Scriptures in Africa, and expresses the hope that the financial needs of these truly missionary organizations will be adequately provided for.

3. That, whereas it appears that Mission Boards are in some instances making provision for missionary candidates or missionaries on furlough to study government languages in the several mother countries, the Conference commends this practice to all Societies having work in such colonial African possessions, and suggests that provision be made for such study on a cooperative basis.

Medical

1. In view of the great need for and effectiveness of medical missionary work among both Mohammedan and Animistic Africans, we

are of the opinion that the medical force and equipment should be greatly increased and especially utilized in stemming the Mohammedan drive.

2. In view of the unfavorable health conditions prevailing in many sections of equatorial Africa, we would recommend the suggestions made in Dr. Mabie's paper, especially that regarding the examination of missionaries soon after their return from the field and of a general medical supervision during the furlough period. Also that they acquaint their candidates with such facts as were brought out in the paper in so far as they apply to their various districts.

3. We would also recommend that the Rockefeller Foundation be approached in an endeavor to secure its cooperation in combating sleeping-sickness and hookworm in Central Africa.

Message to Missionaries

That this Conference express to the missionaries in Africa through their several Boards and Societies its personal, loving interest in every individual worker and his task; its cordial sympathy in any special problems that may be pressing upon them owing to the war, or to the other special conditions affecting Africa at this time, which have been engaging the attention of the Conference; and its strong faith in God and in His Church which leads the Conference to feel confident in encouraging the missionaries to believe that the present strategic opportunity for saving Africa will not be lost, in which connection the Conference has recommended a large increase in the missionary force at the earliest possible date; and, finally, the joy which we share with them in the marvelous evidence in many parts of the continent that the Kingdom of Christ is speedily coming in Africa.

That these greetings be especially sent to the conference soon to be held in the Congo and to the General Missionary Conference of South Africa.

Publicity

In view of the rapidly expanding needs of the several areas of the African continent, and the consequent necessity of more familiarity with and interest in changing conditions and emerging problems, we would express our appreciation of the splendid literature, maps, and charts prepared by the Missionary Education Movement, the Student Volunteer Movement, and the several Boards; and would urge this as an opportune time to push the circulation and use of this literature, in editorial reviews, in group and church meetings by pastors, and in mission study classes.

That the proceedings of this Conference be printed and circulated among the missionaries in Africa and the constituencies of the various Boards, and that a map or series of maps be included.

Permanent Committee

Recognizing the importance of strategic effort to grapple with the situation in Africa as a whole, we suggest to the Committee of Reference and Counsel that the Committee of Arrangements of this Conference with power to add to their number, or such committee as may seem advisable, be a Permanent Committee to watch the interests of Africa and to plan broadly for its needs.

Committee on Findings,

Walter R. Lambuth, Chairman,
James D. Taylor, Secretary,
J. Taylor Hamilton,
Catherine L. Mabie,
Charles R. Watson.

After brief discussion the Findings were then adopted by a rising vote.

On motion, it was voted that the printing and publishing of the proceedings be left with the Committee on Arrangements.

Adjourned.

APPENDIX

The Statistical Tables and Colored Charts in this Appendix are used by the kind permission of The Missionary Review of the World.

THE PROTESTANT MISSIONS AT WORK IN AFRICA

SOCIETIES	Date of Opening Work	FOREIGN STAFF						NATIVE STAFF				CHURCH						MEDICAL						
		Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Residence Stations	Totals	Ordained Men	Unordained Men	Women	Organized Churches	Communicants	Baptized Non-Communicants, including Children	Others under Christian Instruction	Enrollment in Sunday Schools	Enrollment in Schools of All Grades	Physicians Men	Physicians—Women	Hospitals	Dispensaries	Treatments	Contributions to Church Work (in dollars)
Grand Totals, 119 Societies		5 365	1 775	758	1 845	986	1485	29 651	*1 641	*19 679	*1 709	6 767	728 967	503 280	543 311	337 927	724 658	106	15	85	226	1 145 527	1 127 828
African Societies																							
Totals, 11 African Societies		461	203	20	190	48	181	4 326	*186	*532	*8	1 816	149 888	32 207	93 511	45 164	140 869	—	—	1	4	3 002	224 099
Baptist Miss. Soc., South Africa	1869	16	4	4	11	5	3	104	2	12	—	42	8 300	—	—	1 731	60	—	—	—	—	—	816
Congregational Miss. Soc., South Africa	1825	54	23	3	26	—	25	14	10	2	2	300	18 832	2 012	1 200	6 244	—	—	—	—	—	—	115 741
Dutch Reformed, Gen. Miss. Com., South Africa	1824	350	173	10	113	54	113	1 709	*20	*15	*	190	37 888	*15 000	*13 696	2 564	60 238	—	—	1	4	†3 000	61 750
Methodist, South Africa Miss. Soc.	1856	82	39	2	39	2	33	2 376	114	*208	*	1 187	84 376	10 710	76 000	32 205	68 842	—	—	—	—	—	22 512
Seven other Societies *a*	1881	7	2	1	2	2	5	213	31	176	6	97	7 950	4 475	2 432	3 852	2 897	—	—	—	—	—	23 230
American Societies																							
Totals, 36 American Societies		1 043	315	171	358	199	248	3 660	*261	*2 343	*497	548	73 386	5 516	76 605	87 872	60 896	40	6	25	70	333 876	132 695
American B'd of Com. for For. Miss	1835	88	24	11	31	22	16	404	*12	*80	*18	32	8 342	*800	28 750	8 500	11 351	7	—	1	8	48 586	6 457
Baptist (North), For. Miss. Soc.	1884	45	18	5	19	3	10	277	6	251	20	21	4 301	—	—	2 165	7 023	6	1	4	9	54 440	1 159
Brethren (Dunker), For. Miss. B'd.	1908	21	8	2	4	7	4	19	—	19	4	4	300	—	500	—	630	—	—	—	—	—	794
Christian and Missionary Alliance	1887	36	10	4	11	11	13	93	1	87	5	8	1 141	—	375	*142	3 842	—	—	—	—	—	1 148
Christian, For. Miss. Soc.	1899	17	9	—	6	2	4	194	—	192	2	4	4 683	—	—	1 850	1 156	2	—	3	3	27 290	1 274
Friends' B'd of For. Miss	1902	17	4	3	8	1	5	33	—	27	6	3	43	—	—	1 667	3 745	2	—	1	4	†6 000	15
Lutheran, General Synod, B'd of For. Miss	1860	15	7	1	4	3	2	22	10	9	3	3	†200	—	—	1	1	—	—	—	—	—	—
Lutheran, United Norwegian	1892	34	13	1	13	7	7	103	6	94	3	7	1 941	765	602	1 893	265	—	—	—	—	—	797
Methodist Episcopal, African, Miss. Dept.	1873	71	33	—	†24	2	†10	*	*	*	*	*	*	*	—	—	30	—	—	—	—	—	—
Methodist Episcopal, B'd of For. Miss.	1833	103	33	14	35	21	26	236	54	178	4	*108	9 858	974	8 440	14 737	9 234	1	—	1	5	†7 465	32 478
Methodist, Free, Gen'l Miss. B'd	1885	34	8	3	12	9	7	129	11	74	53	10	1 102	†200	5 511	977	1 298	1	—	—	—	—	1 399
Presbyterian (South), Assn. Com. of For. Miss	1891	37	17	5	13	2	5	74	—	74	—	4	1 000	—	—	—	4 735	9	1	1	—	—	38 841
Presbyterian (South), Gen. Com. of For. Miss	1867	137	37	5	53	42	54	293	*2	*24	*	43	2 068	—	—	—	9 624	1	—	—	—	—	8 841
Seventh-Day Adventist, General Conference	1858	156	29	66	56	—	54	—	—	—	—	14	†800	—	300	481	601	1	1	—	14	17 258	1 589
Sudan Interior Miss	1892	32	3	16	9	4	14	—	—	—	—	14	1 017	†150	1 000	2 196	1 270	—	—	—	4	8 500	5 078
United Brethren, For. Miss. Soc	1855	26	7	3	7	9	6	60	6	53	10	37	1 917	150	1 000	2 196	1 270	—	—	—	8	73 414	46 313
United Presbyterian, B'd of For. Miss.	1894	129	34	13	43	42	15	729	65	423	241	86	12 612	†1 000	—	17 871	15 452	8	1	3	8	73 414	46 313
Nineteen Other Societies *b*	1836	124	44	8	40	32	40	245	44	*166	*27	63	*5 686	305	3 100	*4 606	2 857	8	1	4	10	127 253	6 068
British Societies																							
Totals, 35 British Societies		1 696	562	296	604	422	520	15 603	*983	*11 159	*845	3 329	288 701	303 038	322 357	177 636	325 878	42	4	44	108	620 073	621 130
Algiers Miss. Band	1888	23	2	—	1	20	6	1	—	—	1	1	3	3	100	276	143	—	—	—	1	1 243	—
Baptist Miss. Soc.	1870	90	44	—	36	10	13	290	103	179	8	263	5 495	—	5 560	3 995	12 989	4	1	4	18	114 156	3 750
Christian Miss. in Many Lands (Plymouth Brethren)	1881	94	—	46	31	17	28	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Church Miss. Soc.	1825	324	99	36	83	106	86	4 892	153	4 200	449	451	49 501	93 047	34 108	28 855	93 516	9	1	14	16	†203 920	409 *a*
Church of Scotland For. Miss. Com.	1876	59	10	18	17	14	7	575	2	543	30	47	8 519	2 108	3 750	1 702	13 212	4	—	4	10	†22 498	1 915
Church of Scotland, United Free, For. Miss. Com.	1825	232	53	52	77	50	47	2 899	24	*916	*236	78	33 129	21 707	36 923	39 546	91 758	11	—	9	15	†103 232	42 406
Egypt General Miss.	1898	34	—	9	6	19	7	20	—	18	12	—	—	—	—	—	700	1	1	1	3	†6 000	—
Friends' For. Miss. Ass'n.	1867	20	—	8	8	4	8	93	—	91	14	150	3 609	—	19 923	5 182	1 000	1	—	—	—	—	4 091
Friends' For. Miss. Ass'n.	1868	102	35	13	42	12	31	3 575	445	3 079	51	402	36 494	16 000	155 500	35 461	23 350	2	—	3	3	7 136	39 051
London Soc. for the Jews	1809	42	17	4	2	5	6	4	19	*	*6	*4	—	—	—	—	200	—	—	—	—	—	—
Methodist, Primitive, Miss. Soc	1870	46	24	—	17	5	19	200	6	193	1	31	14 217	—	—	—	5 197	1	—	—	1	†1 000	4 923
Methodist, Wesleyan, Miss. Soc	1811	86	40	3	†33	13	26	1 300	126	1 235	—	85†	55 126	102 240	19 193	45 582	27 138	3	—	2	4	†13 604	*
North African Miss	1881	72	3	14	14	41	18	18	—	14	4	2	22	—	3	—	184	2	1	1	8	26 967	*
Qua Iboe Miss.	1887	20	14	4	2	6	204	7	197	—	13	3	350	—	7 984	14 335	13 455	—	—	—	6	N 120	31 759
Regions Beyond Miss. Union	1878	37	19	—	15	3	8	—	—	—	—	8	—	—	—	—	150	—	—	—	4	†10 000	—
Society for Propagation of the Gospel	1852	312	158	2	†114	38	132	430	93	178	9	725	70 328	67 190	29 801	—	25 021	1	—	1	1	†7 000	84 443
Universities Miss. to Central Africa	1864	290	55	29	162	54	32	634	10	*	*	†120	14 923	8 151	7 946	—	16 120	—	—	—	1	17 096	*
Zambesi Industrial Miss.	1892	29	11	15	3	—	3	107	—	107	—	11	1 833	—	1 741	—	3 149	1	—	—	2	21 782	326
Eighteen Other Societies *c*	1792	90	18	35	31	12	34	255	14	*129	*26	66	5 160	2 502	710	3 004	2 645	3	—	2	9	†62 200	11 387
Continental Societies																							
Totals, 29 Continental Societies		1 570	669	160	542	239	437	5 604	*159	*4 742	*331	841	206 917	146 387	44 698	24 223	146 779	11	4	13	28	135 692	207 059
Baptist, German, Miss. Soc.	1892	25	16	1	12	6	6	54	3	49	2	9	3 134	600	—	1 694	3 676	—	—	1	1	†2 000	5 481
Basel Evangelical Miss. Soc.	1828	225	108	19	81	16	41	636	25	609	2	29	22 104	18 050	4 063	622	9 877	2	1	2	2	†25 000	*
Berlin Miss. Soc.	1857	227	93	31	79	24	30	945	*24	*726	*50	140	21 387	32 276	4 617	—	27 524	2	—	1	1	†2 000	42 867
Finnish Miss. Soc.	1870	37	13	2	12	12	10	57	—	56	2	9	1 370	1 503	1 200	—	2 984	—	1	1	1	3 825	950
German East Africa, Miss. Soc	1886	74	19	25	30	—	17	104	*	*	*	17	1 278	993	—	—	4 850	—	—	—	—	—	—
Lutheran, Hannover Miss. Soc.	1902	22	12	—	10	—	10	31	—	31	—	10	848	297	353	—	1 967	—	—	—	—	—	1 965
Lutheran, Rheinanstaltur. Miss. Soc.	1854	90	50	—	†40	—	48	170	2	168	—	149	30 867	21 743	—	—	6 926	—	—	—	—	—	17 773
Lutheran, Leipsig, Miss.	1803	73	30	7	†30	6	19	113	*	*	*	19	1 821	215	2 831	—	8 611	1	—	2	2	†6 000	—
Neukirchen Miss. Soc.	1887	19	11	3	6	—	7	32	—	32	—	3	467	—	886	50	1 557	—	—	—	—	—	—
North German Miss. Soc.	1847	55	27	3	16	9	9	199	6	165	28	173	11 302	4 955	406	—	7 311	—	—	—	—	11 540	—
Norwegian Church Miss., Schreuder.	1852	18	5	1	5	7	5	180	5	122	53	7	1 990	2 733	657	—	768	—	—	—	—	—	—
Norwegian Miss. Soc.	1844	110	57	3	33	17	40	1 130	106	987	34	104	10 387	2 776	5 685	†3 000	24 577	—	1	1	1	15 000	33 777
Paris Evangelical Miss. Soc	1832	155	45	31	58	21	41	1 160	16	1 104	40	113	35 819	†6 000	14 286	†12 717	31 069	—	—	—	7	†20 000	42 653
Rhenish Miss. Soc.	1830	117	52	10	45	10	37	109	—	75	34	33	23 044	2 126	4 144	2 133	3 695	—	—	—	—	—	36 078
Rheinish-Westphalian Deaconesses' Soc.	1857	39	—	—	10	—	2	—	—	—	—	—	—	—	—	290	1 150	—	—	2	3	3 882	—
Romande Miss. (Swiss).	1875	68	16	11	24	17	13	114	4	104	6	15	2 580	54	3 111	*	4 048	3	—	2	3	30 385	6 451
Swedish Church Miss.	1873	22	11	1	9	11	9	165	1	79	28	9	2 691	3 142	1 110	1 011	2 134	—	2	1	1	†1 500	2 153
Swedish Holiness Union	1891	23	11	—	3	8	3	72	—	58	14	22	1 306	—	253	441	895	—	—	—	—	—	377
Swedish Miss. Soc	1886	64	—	30	20	14	9	224	—	219	5	8	2 020	†300	—	940	4 649	1	—	1	5	†45 000	545
Swedish National Soc.	1867	42	15	4	10	13	12	99	4	85	10	12	1 019	†150	1 183	160	1 243	1	—	—	1	†1 000	—
Nine Other Societies *d*	1874	45	17	6	11	11	14	97	—	74	23	10	1 189	83	97	405	485	1	—	—	1	300	3 703
Indian Society																							
Telugu Baptist Miss. Soc.	1903	—	—	—	—	—	—	8	2	6	—	7	450	—	—	115	—	—	—	—	—	—	333
International Societies																							
Totals, 6 International Societies		395	86	90	141	78	96	450	*10	*296	*28	226	9 645	16 132	6 162	2 915	20 236	7	1	2	18	32 936	13 252
African, Inland Miss.	1895	114	31	31	33	19	25	63	*	*	*	*	*	*	*	*	*	2	1	1	14	†10 000	*
Moravian Church	1736	136	49	19	66	2	31	240	10	230	—	175	8 279	15 958	4 606	1 822	14 804	—	—	—	—	—	11 128
South Africa General Miss.	1891	78	14	14	24	26	26	128	*	*54	22	43	1 336	174	1 314	653	5 197	—	—	—	—	—	2 124
Sudan United Miss.	1904	64	10	26	17	11	12	18	12	6	—	3	30	—	232	430	*295	5	—	1	4	†22 986	*
Two Other Societies *e*	1915	3	1	—	1	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

*Data incomplete or not reported. †Estimate.

a Baptist Native Ass'n, South Africa: Baptist Union, West Africa: Baptist Union, South Africa: Bethel Orphanage: Ohlange Industrial School: Presbyterian Native Mission, South Africa: Y. W. C. A., South Africa.

b American Bible Society: Baptist (South) Miss. Soc.: Baptist, National, Miss. Soc.: Baptist, Scandinavian: Christian Woman's B'd of Miss.: Gospel Miss. Soc.: Hephzibah Faith Miss.: Holiness Church (Canada): Holmes Union, International Apostolic: Lutheran, Free Church: Methodist Episcopal (South) B'd Miss.: Methodist Episcopal Zion, Miss. Soc.: Methodist, Wesleyan, Miss. Soc.: Penuel Miss. Soc.: Pentecost Bands of the World: Protestant Episcopal, B'd of Miss.: Scandinavian Alliance Miss.: Stearn's Church and Bible Classes: United Brethren (Old Constitution) Miss. Soc.

c Agenta Evangelical Miss.: Baptist Industrial Miss.: British and For. Bible Soc.: Central Morocco Miss., Church of Scotland, Free, Miss.: Church of Scotland, Miss. to Jews: Friend's Anti-Slavery Com.: Heart of Africa Miss.: Iiswei Lamaei Miss.: Jerusalem and East Miss., Mildmay Miss. to Jews: Nile Miss. Press: Nyassa Industrial Miss.: Pentecostal Miss.: Scottish National Bible Soc.: Sierra Leone Miss.: Southern Morocco Miss.: United Methodist Miss. Soc.

d Baptist, French, Miss. Soc.: Baptist, Swedish, Miss. Soc. Brethren Miss. Soc.: Gossner Miss. Soc.: Netherlands Miss. Union: Norwegian Miss. Union: Philafrican Miss.: Swedish Alliance Miss.: Sudan Pioneer Miss.

e World's S. S. Ass'n: World's W. C. T. U.

THE PROTESTANT DENOMINATIONS AT WORK IN AFRICA

DENOMINATIONAL FAMILIES	Date of Opening Work	FOREIGN STAFF						NATIVE STAFF				CHURCH						MEDICAL					
		Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Residence Stations	Totals	Ordained Men	Unordained Men	Women	Organized Churches	Communicants	Baptized Non-Communicants, including Children	Others under Christian Instruction	Enrollment in Sunday Schools	Enrollment in Schools of All Grades	Physicians Men	Physicians—Women	Hospitals	Dispensaries	Treatments	Contributions to Church Work (in dollars)
Anglican (6 Societies) *a*	1816	866	321	73	265	207	259	6 079	*282	*4 508	*485	1 301	137 290	169 388	72 955	31 102	138 232	10	1	16	18	42 116	492 040
Baptist and Christian (16 Societies) *b*	1859	260	113	17	97	33	88	1 064	143	*872	*40	459	26 711	4 676	7 860	14 389	27 138	10	2	12	46	205 384	29 398
Congregational (4 Societies)	1818	244	84	27	90	34	47	1 406	*656	*3 173	*71	848	63 688	8 012	785	848	49 974	14 821	9	1	11	55 725	161 829
Friends (3 Societies) *d*	1867	48	4	17	18	9	16	136	—	114	22	155	3 609	—	20 149	9 849	5 643	2	—	1	5	6 000	4 106
Holiness (7 Societies) *e*	1891	52	21	1	18	12	13	77	3	63	11	25	1 208	—	2 253	658	908	—	—	—	—	—	577
Lutheran (12 Societies) *f*	1844	491	217	18	153	103	163	2 077	*122	*1 683	*135	345	33 360	82 021	14 060	6 755	48 579	3	2	5	7	43 331	51 660
Methodist and United Brethren (12 Soc.) *g*	1811	464	198	29	189	67	144	4 449	329	*2 985	*72	2 839	159 012	115 697	110 951	97 951	109 643	10	2	5	18	35 825	77 782
Moravian (1 Society)	1736	136	49	19	66	2	31	240	10	230	—	175	8 279	15 958	4 606	1 822	14 804	—	—	—	—	—	11 138
Presbyterian and Reformed (9 Soc.) *h*	1824	834	264	115	298	157	197	6 669	*294	*26	*618	454	112 239	42 115	53 858	4 806	14 804	—	—	—	—	—	170 163
Seventh Day Adventist (1 Society)	1886	156	29	66	56	5	54	203	*2	*124	*	43	2 068	—	—	4 725	9 624	1	—	—	—	—	*8 841

*Incomplete.

a American—Protestant Episcopal. British—Church Miss. Soc., Jerusalem and East, London Miss. to Jews, Society for Propagation of Gospel, Universities Miss.

b African—West African Native, South African, South African Native, South African Union. American—National, Northern, Scandinavian, Southern, Christian Woman's B'd, Christian Foreign Miss. Soc. British—English, Scottish Industrial. Continental—French German, Swedish. India—Telugu.

c African—Ohlange Industrial, South African Union. American—American Board. British—London Miss. Soc.

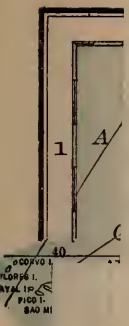
d American—Friends' For. Miss. Soc. British—Anti-Slavery Society, Foreign Miss Ass'n.

e American—Hephzibah Faith Miss., Canadian Holiness Church, International Apostolic Union, Penuel Miss. Soc., Pentecost Bands of the World. British—Pentecostal Union. Continental—Swedish Holiness Union.

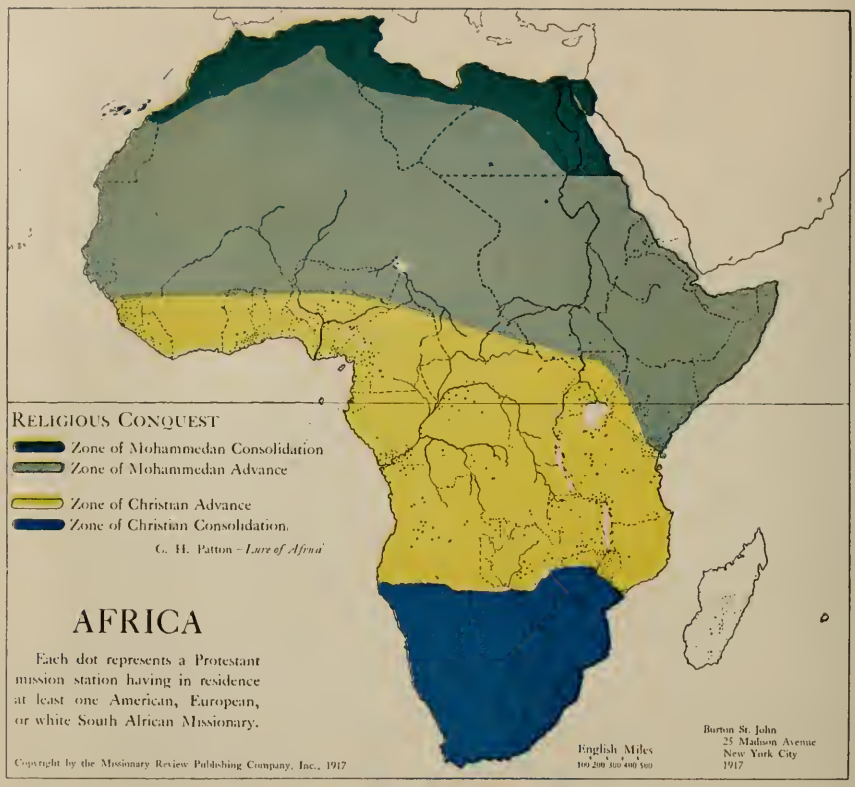
f American—Free Church, General Synod, United Norwegian. Continental—Brecklum, Finnish, Hannover, Hermannsburg, Leipsig, Norwegian, Schreuder, Swedish Church, Swedish National.

g African—South African. American—African, Free, Northern, South, Wesleyan, United Brethren, United Brethren (Old Constitution). British—Primitive, United Methodist.

h African—South Africa Presbyterian, Dutch Reformed. American—North, South, United. British—Church of Scotland, Free Church of Scotland, Scottish Industrial, United Free Church of Scotland.


1
A
C
10

AFRICA
ATLANTIC OCEAN
INDIAN OCEAN
MEDITERRANEAN SEA
RED SEA
Sahara
Libyan Desert
Nubian Desert
ALGERIA
MOROCCO
TRIPOLI
FEZZAN
EGYPTIAN SUDAN
ABYSSINIA
FRENCH WEST AFRICA
FRENCH EQUATORIAL AFRICA
BELGIAN CONGO
GERMAN EAST AFRICA
BRITISH EAST AFRICA
ANGOLA
GERMAN SOUTH WEST AFRICA
BECHUANALAND PROTECTORATE
CAPE COLONY
NATAL
MADAGASCAR
CAPE VERDE IS. (TO PORTUGAL)
EUROPEAN POSSESSIONS
Great Britain
Germany
France
Italy
Spain
Portugal
SUEZ CANAL
CAPE TOWN
TROPIC OF CANCER
TROPIC OF CAPRICORN
EQUATOR
ENGLISH STATUTE MILES
KILOMETERS
Longitude East from Greenwich


RELIGIOUS CONQUEST
Zone of Mohammedan Consolidation
Zone of Mohammedan Advance
Zone of Christian Advance
Zone of Christian Consolidation
C. H. Patton – Lure of Africa
AFRICA
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English Miles
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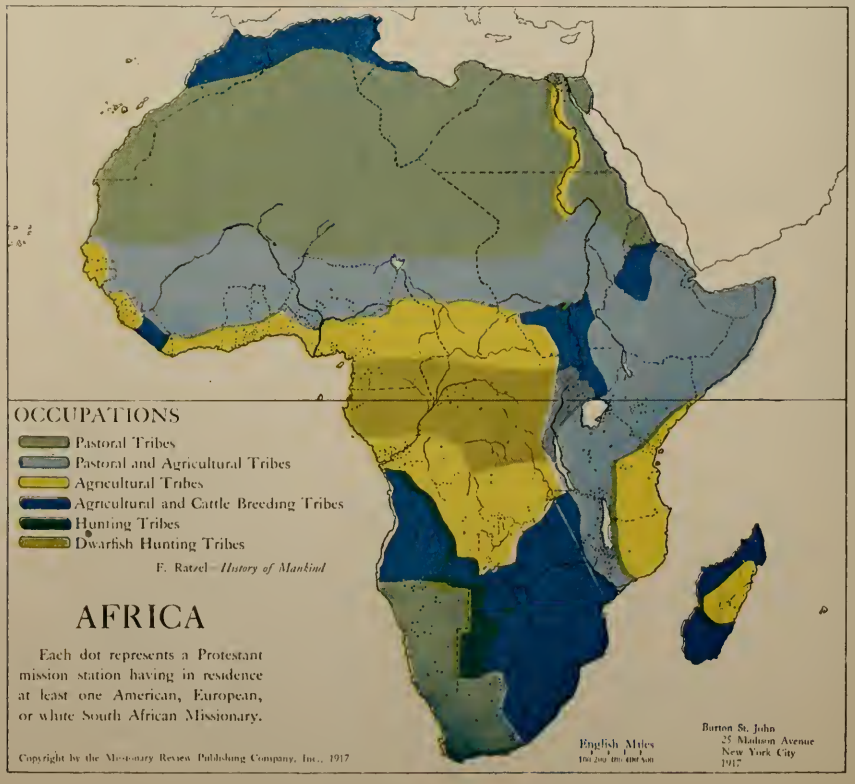
1917


OCCUPATIONS
Pastoral Tribes
Pastoral and Agricultural Tribes
Agricultural Tribes
Agricultural and Cattle Breeding Tribes
Hunting Tribes
Dwarfish Hunting Tribes
F. Ratzel – History of Mankind
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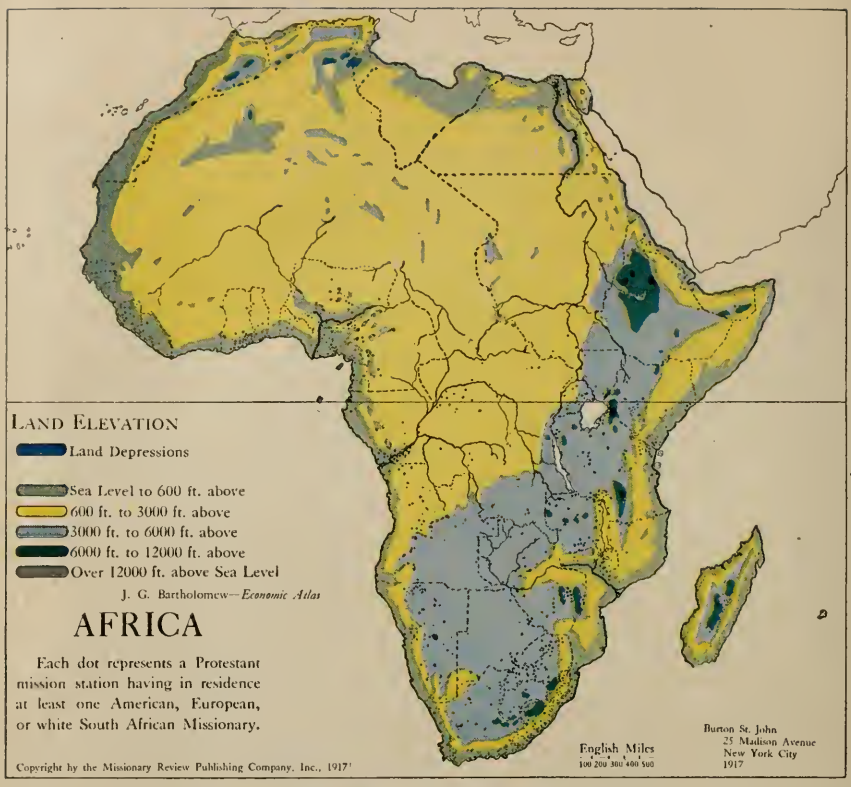
Land Elevation
Land Depressions
Sea Level to 600 ft. above
600 ft. to 3000 ft. above
3000 ft. to 6000 ft. above
6000 ft. to 12000 ft. above
Over 12000 ft. above Sea Level
J. G. Bartholomew—Economic Atlas
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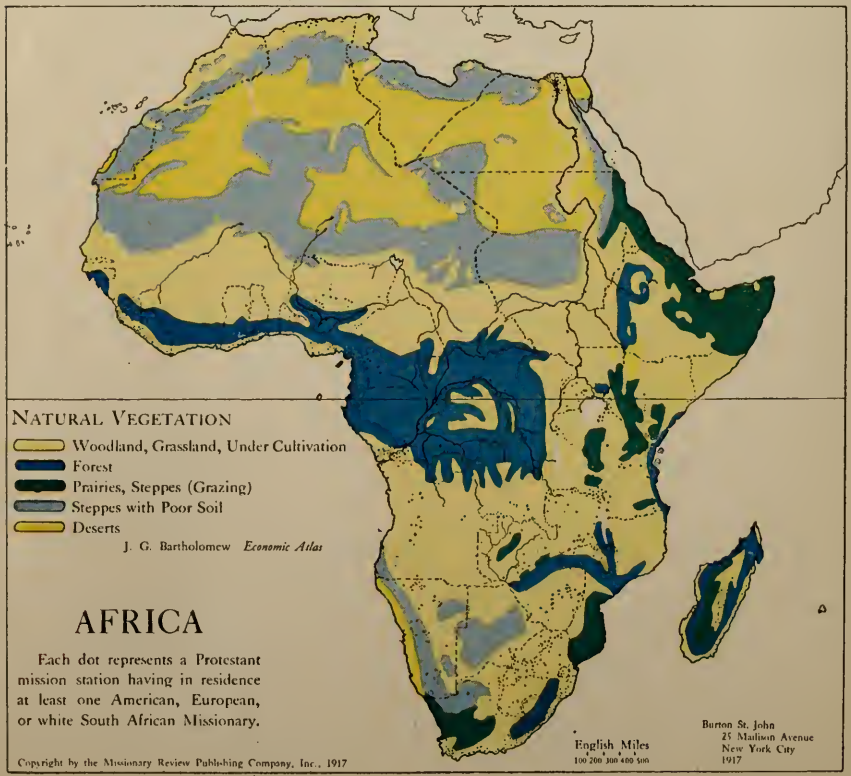
Natural Vegetation
Woodland, Grassland, Under Cultivation
Forest
Prairies, Steppes (Grazing)
Steppes with Poor Soil
Deserts
J. G. Bartholomew Economic Atlas
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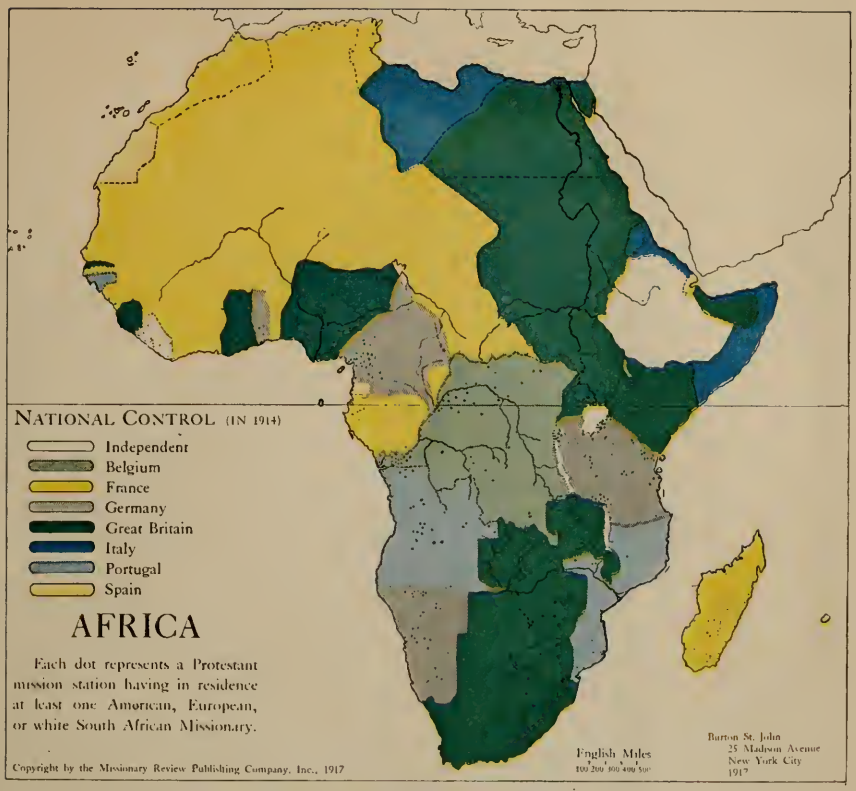
NATIONAL CONTROL (IN 1914)
Independent
Belgium
France
Germany
Great Britain
Italy
Portugal
Spain
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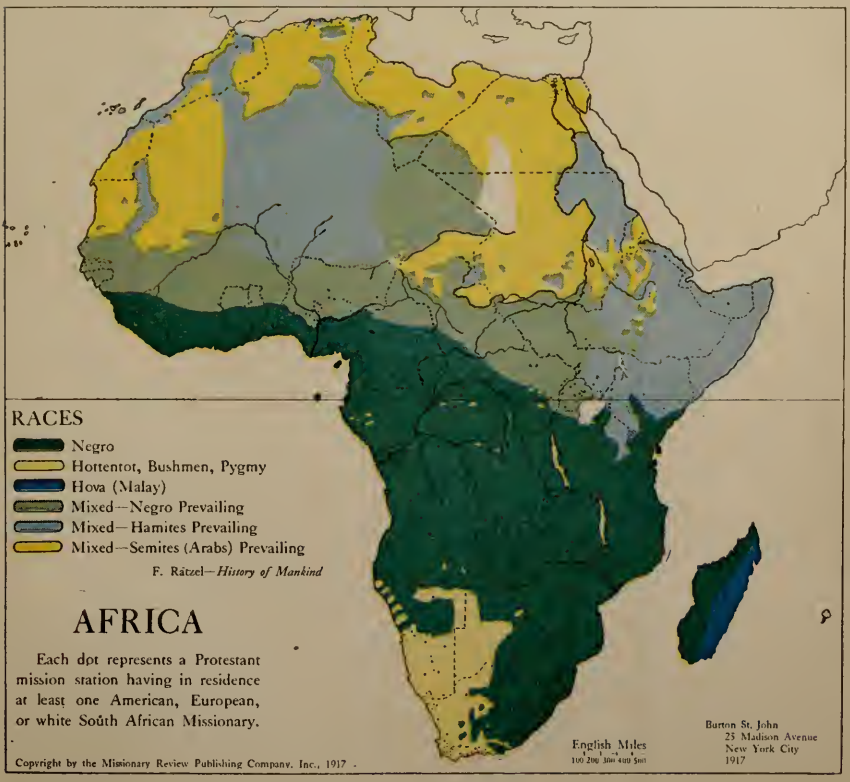
RACES
Negro
Hottentot, Bushmen, Pygmy
Hova (Malay)
Mixed—Negro Prevailing
Mixed—Hamites Prevailing
Mixed—Semites (Arabs) Prevailing
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MISSIONARY AREAS
OCCUPIED vs. UNOCCUPIED
Areas Within 50 Miles of a Mission Station
Areas More Than 50 Miles from a Mission Station
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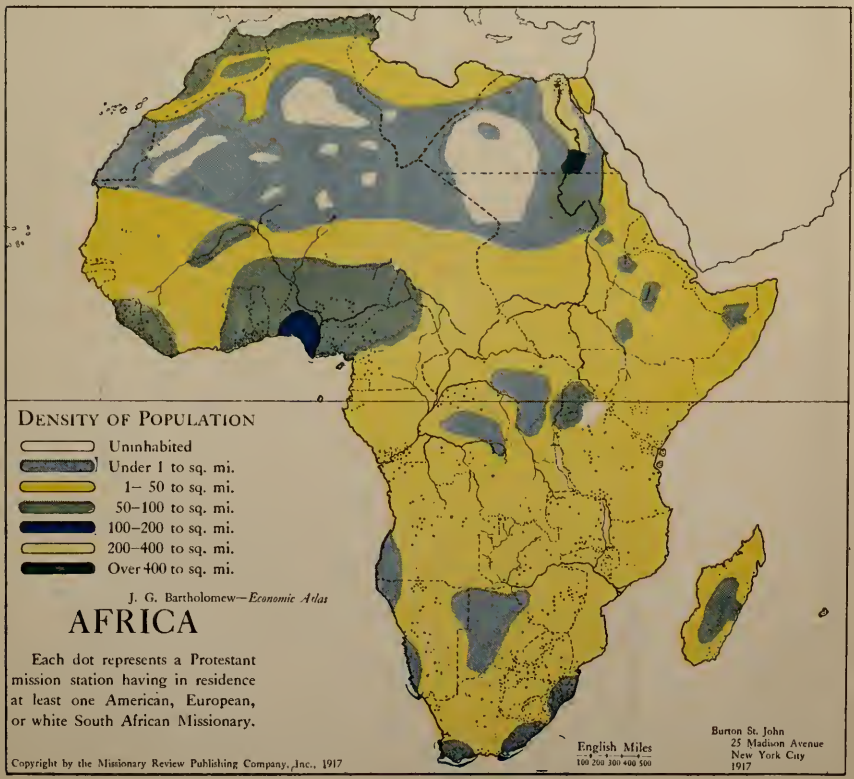
DENSITY OF POPULATION
Uninhabited
Under 1 to sq. mi.
1– 50 to sq. mi.
50–100 to sq. mi.
100–200 to sq. mi.
200–400 to sq. mi.
Over 400 to sq. mi.
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